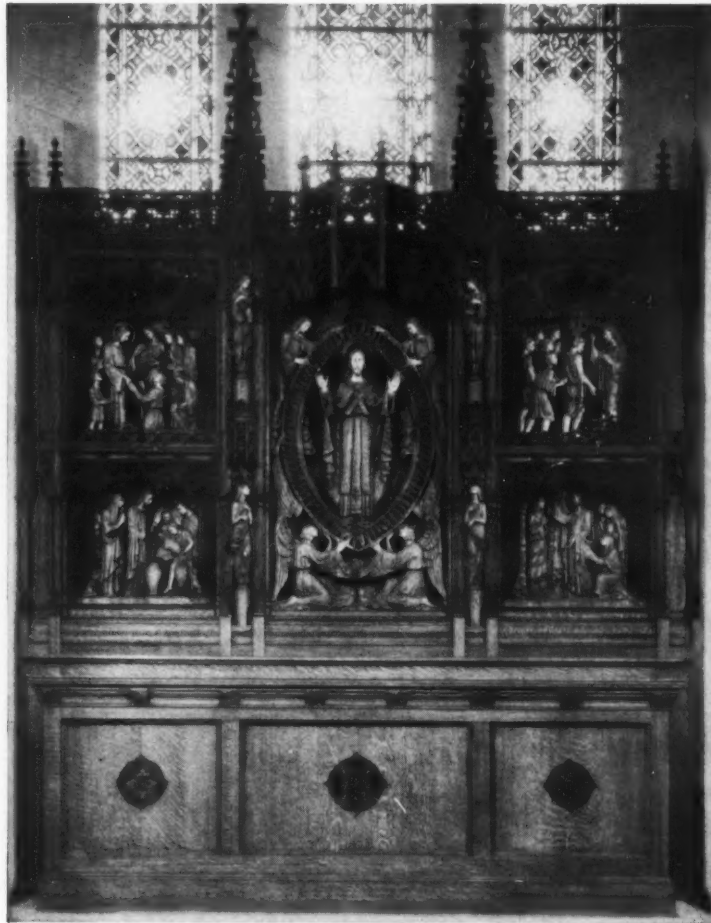


# Cathedral Age



SUMMER  
1942



ALTAR AND REREDOS IN THE CHURCH OF THE ASCENSION, MONTGOMERY, ALA.

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# THE Cathedral Age

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for the Members of The National Cathedral Association

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ALFRED GORDON STOUGHTON

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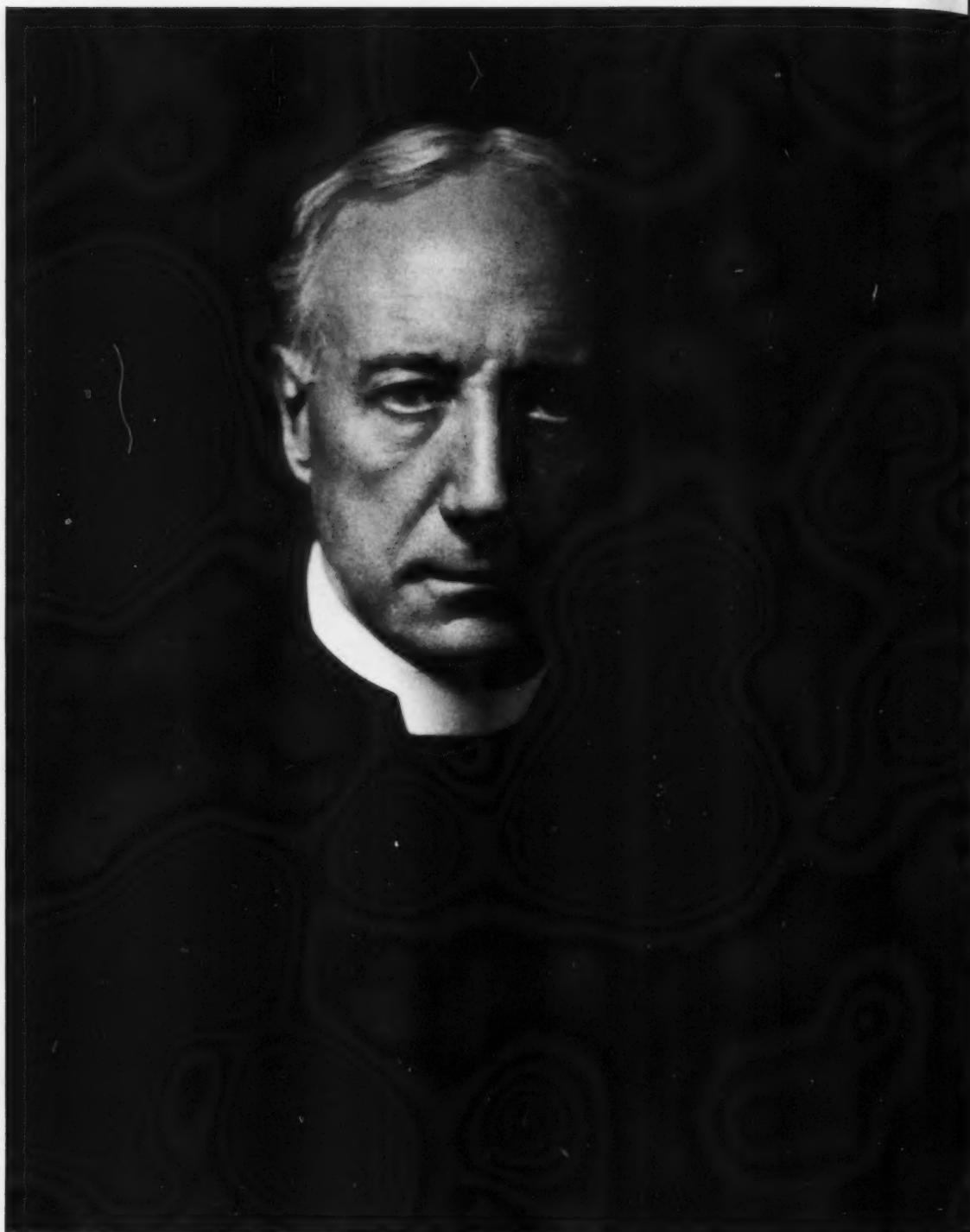
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THE VERY REVEREND ZEBARNEY THORNE PHILLIPS  
*Dean of Washington Cathedral*

Notables of Church and  
State Throng the Cathedral to  
Pay Tribute to a Great Churchman

## IMPRESSIVE CEREMONIES MARK FUNERAL RITES FOR DEAN PHILLIPS

ON May 10, Washington Cathedral lost its Dean, the Very Rev. ZeBarney Thorne Phillips. The Dean's illness had been a short one. Only the day before his death he had conducted a funeral service for an old friend.

Thus it was with mixed emotions, shock at the untimeliness of his death and a sense of almost irreparable loss, that thousands thronged the Cathedral to pay tribute to a man who, although he had served as Dean of the Cathedral for only a few short months, had through many years of ministry in the Capital and as Chaplain of the United States Senate become one of the greatest and best loved clergymen in the Episcopal Church.

The crowds began to pour into the Cathedral grounds early on the day of the funeral, May 13, first for a memorial service of Holy Communion at 10 a.m., then to pay tribute as the body lay in state in the Chapel of St. Mary—the Dean's favorite chapel in the Cathedral—for the funeral service in the afternoon and for the memorial performance of the Verdi "Requiem" by the Cathedral Choral Society in the evening (See story on page 23).

Probably no more appropriate or impressive religious service was ever held in the Capital than the funeral service for Dr. Phillips.

In a silence broken only by the shuffling of feet, the

procession entered the Crossing from the crypts below, and solemnly marched up the steps and into the Choir. The steps on either side were banked by a profusion of floral tributes.

The jeweled cross of Jerusalem, borne by the crucifer, went before the procession and was followed by the choir of men and boys, reverently silent for the moment. Then came the clergy of the Washington diocese, the Cathedral Canons, the active pallbearers with the casket covered in purple velvet, the honorary pallbearers—representatives of the Senate, the Cathedral Chapter and the Vestry of Dean Phillips' former church, the Church of the Epiphany—lay members of the Cathedral Council and Executive Council of the Diocese of Washington, teachers and pupils of the National Cathedral School for Girls, Beauvoir and St. Alban's School for Boys, and representatives of other official organizations.

As the Bishop of Washington, the Rt. Rev. James E. Freeman, reached the chancel steps he began the recitation of the order for the burial of the dead: "I am the resurrection and the life, saith the Lord; he that believeth in Me though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die."

Then followed the musical version of the Twenty-third Psalm, by H. Walford Davies, sung by the choir,

*The Procession Leaves the Cathedral: Active pallbearers, bearing the coffin draped in purple velvet, proceed down the steps of the South Transept through a divided cordon of churchmen, forming a guard of honor, as the congregation within stand with bowed heads in tribute to the late Dean of the Cathedral.*



## The Cathedral Age

and the reading of the lesson by the Very Rev. Hughell E. W. Fosbroke, Dean of the General Theological Seminary in New York. The lesson was from St. Paul's first letter to the Corinthians.

Bishop Freeman led the recital of the Creed and a series of prayers for Dean Phillips and pronounced the committal "in sure and certain hope of eternal life" and gave the benediction.

During the service were sung the two hymns, "The Strife Is O'er, the Battle Done," and "God Be in My Head and in My Understanding," and the principal anthem was "Souls of the Righteous," by Dr. T. Tertius Noble, organist and choirmaster of St. Thomas' Church, New York.

Leaving the Cathedral, the procession moved down the south transept steps, dividing in its course to form a guard of honor through which the coffin was carried to the hearse on the road below.

With Bishop Freeman throughout the service were the Rt. Rev. Noble C. Powell, Bishop Coadjutor of Maryland and former Dean of Washington Cathedral, and the Rt. Rev. Walter Henry Gray, Suffragan Bishop of Connecticut.

Also in the procession were the Rev. Dr. James Shera Montgomery, chaplain of the House of Representatives; the Rev. Dr. Arthur B. Kinsolving, rector emeritus, St. Paul's Church, Baltimore; the Rev. Dr. Peter Marshall, New York Avenue Presbyterian Church, Washington; the Rev. Dr. John W. Rustin, Mount Vernon Place Methodist Church, Washington; the Very Rev. Howard

D. Robbins, Cathedral of St. John the Divine, New York; Chaplain Henry Lee Verdin, U.S.A.; Chaplain W. H. Rafferty, U.S.N.; Chaplain Albert Joseph MacCartney, U.S.N.; Rabbi Norman Gerstenfeld, Washington Hebrew Congregation, Dr. Frederick B. Harris, Foundry Methodist Church, Washington, and the Rev. Dr. Oscar F. Blackwelder, Washington Federation of Churches.

Cathedral Canons taking part in the procession were Dr. Theodore O. Wedel, the Rev. Charles W. F. Smith, the Rev. Merritt F. Williams, the Rev. William Curtis Draper, Jr., the Rev. Albert Lucas, the Rev. E. S. Dunlap, the Rev. James Henderson and the Rev. Charles T. Warner.

Honorary pallbearers representing the Senate were: Carter Glass of Virginia, Robert Taft of Ohio, Warren Austin of Vermont and Bennett Champ Clark of Missouri. Those representing the Cathedral Chapter included H. L. Rust, Jr., Corcoran Thom, William R. Castle, Robert V. Fleming, C. F. R. Ogilby and Lloyd Wilson; representing the Vestry of the Church of the Epiphany were Charles F. Wilson, warden; Richard W. Hynson, William Miller, Richard E. Shands, Richard H. Wilmer, Charles F. Roberts and H. Rosier Dulaney, Jr.

Active pallbearers were all members of the clerical group trained and directed by Dean Phillips and Bishop Freeman and included: The Rev. D. Wade Stafford, the Rev. Paul Wilbur, the Rev. Reno S. Harp, the Rev. C. Randolph Mengers, the Rev. E. B. Harris and the Rev. Hunter M. Lewis.



Three Rectors of Epiphany: The last picture of the late Dean of the Cathedral (left) was the above photograph taken with his predecessor as rector of the Church of the Epiphany (Washington), Bishop Freeman, and his successor, the Rev. Dr. Charles W. Sheerin.

# Dean Phillips

A TRIBUTE BY THE BISHOP OF WASHINGTON,  
THE RT. REV. JAMES E. FREEMAN

The sudden death of my beloved friend, who came to the Cathedral but a few months ago to be its Dean, removes one of the most outstanding presbyters of the Episcopal Church in America. Dr. Phillips for the past five general conventions had served as its President by acclamation. He was so just, kind and consistent in the administration of this important office as President of the most representative legislative body of the Episcopal Church that his brethren recognized in him the most fit person to preside over their deliberations.

Here in Washington where he was so widely known by men of every class and kind he did the greatest work of his ministry. He rendered conspicuous service not only in the parish he served for nearly eighteen years, but he took an outstanding and conspicuous part in all the concerns of the Church, and beyond its borders exercised a wide influence. His service as Chaplain of the United States Senate was in every sense a notable one. Few men if any who have served that great body as Chaplain have been held in deeper affection than he. Changing administrations did not affect his continuance as Chaplain. Repeatedly I have heard Senators speak of him in deep affection. They cherished his friendship, admired his noble qualities of heart and mind, and were made reverent by his prayers. The latter they published on several occasions in permanent volumes.

In all Dean Phillips' relations to civic and religious bodies he was highly esteemed and greatly loved. While he had splendid intellectual gifts it was the greatness of his heart that moved men. He was tenderly emotional and his sympathies reached out to men and women of every class. To me, personally, he was a friend of many years' standing, and his coming to the Deanship of the Cathedral was the consummation of a plan we had long cherished of being associated together in an intimate way in the later years of our ministry. Notwithstanding his great affection for Epiphany Parish, he came to Mount Saint Alban with deep joy and satisfaction, and immediately threw himself into all phases of its work, including the oversight of the College of Preachers. The younger clergy in particular were drawn to him. The intimacy of his touch, coupled with his fine zeal and devotion to his ministry, made him their leader.

In the brief period of his tenure covering but four short months he made a distinct contribution to the work of the Cathedral. This was notably true of his cooperation with the organist in the organization of the Cathedral Choral Society and its first presentation, The Verdi Requiem. It seemed most fitting that this great work should be sung on the evening of the day of his funeral service.

To me, personally, his death is an irreparable loss. The whole Church over the country will feel that in his passing from the scenes of his ministry, it has lost one of its most beloved and chosen sons.

May 11, 1942.



## La Iglesia de la Compañía de Jesús\*

By LUIS CRESPO

(Translated from the Spanish by Frances Carter)

"Monuments like La Compañía de Jesús of Quito are difficult to see even in the Old World."

ARISTEDES SARTORIO,  
Contemporary artist and critic.

THE churches and cathedrals of South America speak with powerful eloquence of the completely different manner in which the invasion and conquest of North and South America were realized.

When the conquistadores came from Spain to found an empire in the New World they were confronted with the problem of organized, idolatrous tribes of savages which they had first to attract, then to convert to the Catholic Church, following the dictates of Isabel and Ferdinand.

Thus it is not surprising that their first effort was to build religious monuments to the glory of God, and their second, to impress and attract by means of the solemnity of the rituals and the magnificence of the edifice, the vast hordes of savages of the newly discovered continent.

In North America the Anglo-Saxon pioneers did not encounter the same problem; they had an entirely different conception of life and religion. A religion more intimate, which made of each heart a temple in which to talk with God in the direct colloquy; a religion which needed only a place for contemplation and quiet in which to read the Holy Bible (a Book which Spanish Americans were not allowed to have in their homes).

That is why the churches of South America are fantastically pompous as compared with the churches of this continent.

One of the most typical countries, in this sense, is the Republic of Ecuador, considered a veritable monastery in the time of the Spanish domination. The breathtaking beauty of the snow-capped mountains of Quito, the capital, is challenged by the magnificence of its churches.

Quito has the greatest number of churches of any city in South America, five or six of them so enormous that one should have been enough to satisfy the religious needs of the people at the time they were built. And of

\*The Church of the Company of Jesus.

Editor's Note: Much has been published about the great cathedrals and churches of Europe while those of our own hemisphere have been neglected. The editors of THE CATHEDRAL AGE believe that the houses of worship of the Western Hemisphere bespeak the culture of its peoples and that familiarity with them will lead to a better understanding of those peoples. Therefore, in each issue, we will publish an article devoted to one American church or cathedral, outside the territorial limits of the United States—one church or cathedral which is outstanding for its historical background, its importance as a work of art, or its work in ministering to its people.

Louis Crespo is an Ecuadorian now living in Washington, where he has won fame as a portrait painter. He was educated in Paris and Madrid. His translator, Miss Carter, is a resident of Washington and a student of Spanish.

these, perhaps the most beautiful is the Church of the *Compañía de Jesús*, with its amazingly exquisite interior, said to be decorated with gold worth thirty million dollars.

The following anecdote illustrates the fabulous quantities invested in these monuments: Philip the Second of Spain was in the habit of inspecting the construction of the famous Monastery of San Lorenzo del Escorial from a neighboring hill, through a telescope. One day the King turned his telescope toward the west and peered intently in the opposite direction from the Monastery, toward the New World. One of his vassals, puzzled by

this unusual procedure, asked: "Your Majesty, why do you look so insistently toward the west?" The King answered, in annoyance, "Already I have spent so much money on the construction of churches in Ecuador that at any moment I expect to see their enormous towers rising through the Atlantic Ocean."

Although the exact date is not known, work on the *Compañía de Jesús* was begun some time during the second half of the seventeenth century. The monument was finished in 1765 and is undoubtedly one of the marvels of the architectural art of the Jesuits all over the world.

The architectural plan of the church is a derivation of the "Gesú" in Rome; that is, similar to that of all other Jesuit churches, but more particularly to that of San Ignacio of the Eternal City. It is built in the form of a Latin cross, enclosed in a rectangle. The cross is developed in three naves; the central nave being wide with a very high vaulted ceiling; the lateral naves narrower and lower with ceilings resolving into a series of small cupolas through which filters the intense light of the equatorial sun.

The stone from which the facade is carved is a delicate greyish-pink in color and was ex-

tracted from the nearby stone quarries situated in the lap of Pinchincha, the volcano on the slope of which the lovely city of Quito is built.

The facade itself is a pure specimen of "platersco espanol" with influence of Italian baroque. The style of the "platersco espanol" is so similar to the intricate work of the silversmiths that at times the stone seems to lose its own character and assume the appearance of silver.

Few of the names of the artists who executed this marvel have been recorded, but from an inscribed plaque placed at the right side of the facade, we know that

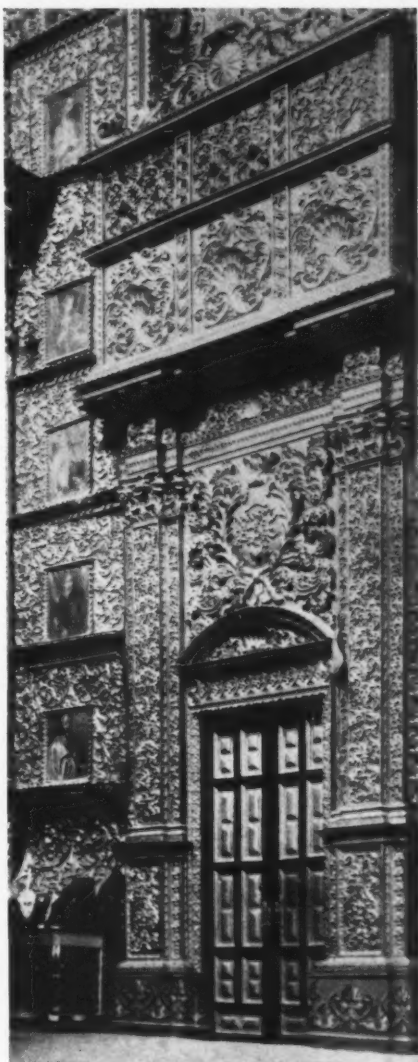
Father Leonardo Deubler began the work on the columns and the statues of the Apostles, as well as the ornamental and symbolic details, in the year 1722. The work was continued in 1725 by Brother Venancio Gandolfi of the Company of Jesus, a Mantuan architect.

The principal door of the facade is flanked by six beautifully carved Salomonic columns five meters high, executed in the style of the masterpieces of Bernini on the altar of La Concepcion in Saint Peter's Cathedral in Rome.

In front of the columns at either side of the main door are symbolic forms carved in stone and masterfully executed. The two lateral doors, which are smaller, are flanked by columns of Roman-Corinthian style.

The facade is also enriched by various statues, executed in the same stone. Among the outstanding ones in this group are Saint Ignatius of Loyola, Saint Francis, Saint Louis Gonzaga and Saint Stanislaus, as well as busts of Saint Peter and Saint Paul. The base of the columns develop into exquisite arabesques. The lines which complete the upper part of the facade are noted for their delicate grace, as are the lines which unite the two parts of the main structure to its extreme laterals.

(Continued on page 38)



Detail of Presbytery wall



*Bishop Freeman dedicates the porch after accepting the gift from Miss Mary Johnston (left).*

## The North Porch is Dedicated

WITH fitting tribute to the thousands of women who gave generously to the fund to build and maintain the North Porch of Washington Cathedral, this beautiful Gothic structure which now becomes the first permanent entrance to the Cathedral was dedicated on Ascension Day, May 14. The dedication service was a part of the activities scheduled for the annual meeting of the National Cathedral Association.

Dedication ceremonies followed an early morning celebration of Holy Communion in the Cathedral, and the presentation of the gift was made by Miss Mary E. Johnston, National Chairman of the Women's Committee, to Bishop Freeman, with these words:

"The first stone of the North Porch of Washington Cathedral was placed by Mrs. Herbert Hoover on Ascension Day, 1931. Since that time, over three thousand gifts have been received by the Women's Committee for its completion.

"Most of these gifts were sent in loving tribute to Women—to those still living as well as to those who are now in the Nearer Presence of God. Many were in thanksgiving for special events—the birth of a child, a golden wedding, a recovery from illness. All represent love, honor, thanksgiving—spiritual qualities.

"It is fitting that this portion of the Cathedral be dedicated at this time in our Country's history when so many are called upon for courage and sacrifice; when the things of the spirit should be exalted, when supreme love is demanded. All of these qualities are exemplified in the lives of the women in whose honor this Porch is built.

"The Porch itself represents womanhood in its graciousness and beauty. It is a symbol of welcome shelter.

"It is more than mere symbolism, however. It is a visible act of constant praise, glory and worship of God Almighty.

"It is my great privilege to present to you this completed Porch in the name of the Women's Committee of Washington Cathedral."

In accepting the gift on behalf of the Cathedral Chapter, Bishop Freeman paid beautiful tribute to the women whose untiring efforts raised the fund to complete the structure. There followed the dedication in the words which are carved on the interior balustrade of the porch:

"To the glory of God and in grateful recognition of those women whose Christian zeal and service have enriched both Church and Nation and whose generous gifts erected this Women's Porch."

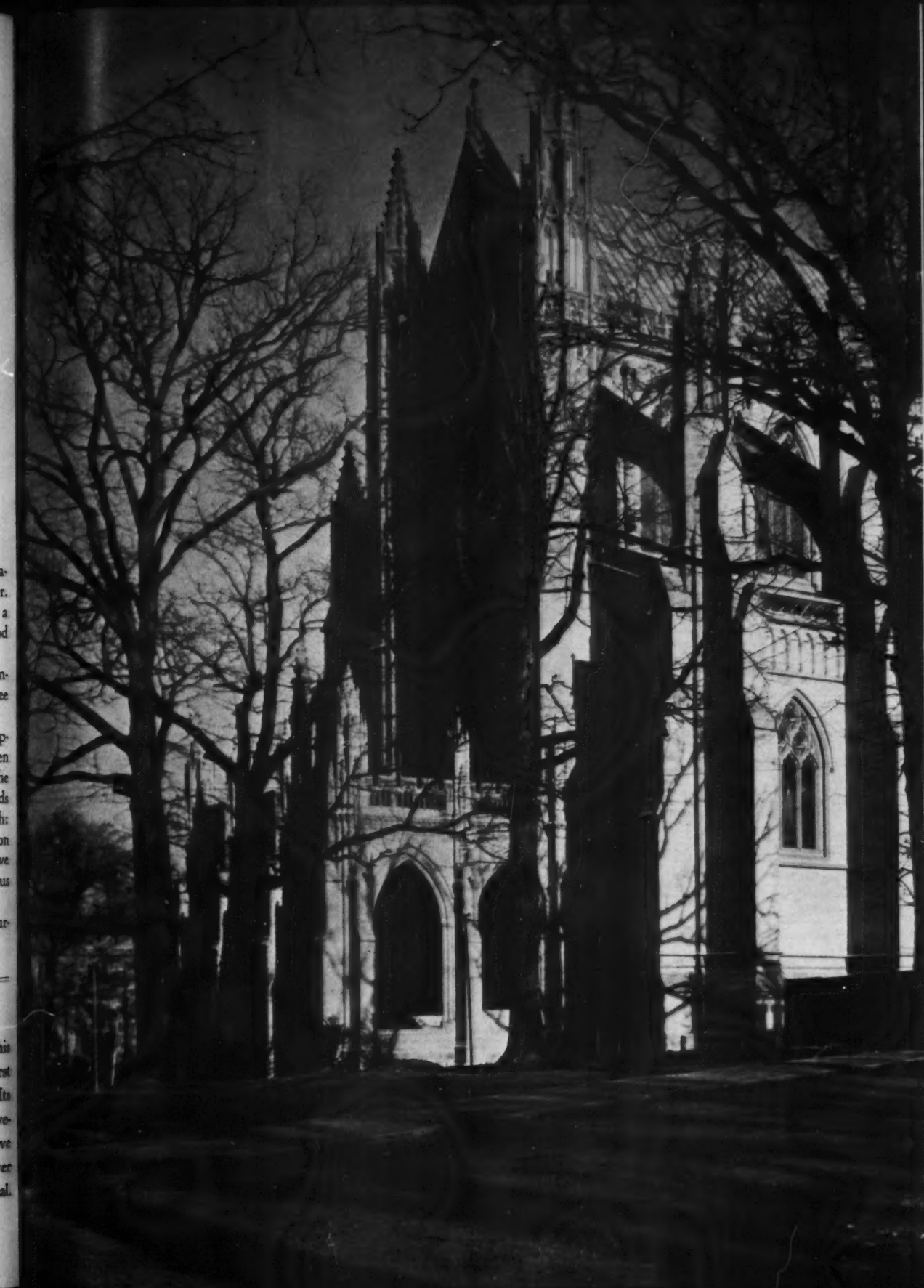
The lesson of the service was read by Canon W. Curtis Draper, Jr., and the Cathedral boys' choir sang.

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### THE NORTH PORCH

Completing the transept which towers above it, this lovely gem of Gothic architecture becomes the first permanent entrance to Washington Cathedral. Its delicacy of scale serves to emphasize the massiveness and height of the transept which rises above and eventually of the Gloria in Excelsis tower which will dominate the whole of the Cathedral.

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# The Story of The "Ter Sanctus" Reredos

## PART II

By JOHN H. BAYLESS

From a study of the lives of great men and women who lived in troubled times past, man today may gain hope. The stories below are those of four such people, men of many centuries ago . . . men who through resolute adherence to the teachings of Christ and abiding faith found power to achieve the victory. Carved figures representing each of these characters stand today in the richly carved reredos framing the Jerusalem Altar of Washington Cathedral, described in the last issue of *The Cathedral Age*. The notes herewith are taken from a more exhaustive manuscript later to appear in book form.

### CORNELIUS, THE CENTURION

NOT ONE of the apostles or close followers of Jesus but the first Gentile converted to Christianity has been chosen to represent the first century in the "Ter Sanctus" Reredos of Washington Cathedral: Cornelius of Caesarea, the Roman Centurion, whose conversion revealed that salvation was not for the Jews alone but for all who might believe and follow in Christ's way.



Caesarea was the Roman capital of the province of Judea. The Roman army was not wanting in soldiers of deep religious feeling and genuine piety, and it is reasonable to assume that such men would be found mostly among the Centurions, men who had risen by their character to positions of responsibility. Thus at Caesarea we find a Centurion, Cornelius, "Well reported of by the whole nation of the Jews."

As his conversion is related for us, by Luke in Acts 10, Cornelius saw in a vision an angel of God who instructed him "to send men to Joppa, and fetch one Simon, who is surnamed Peter." Meanwhile, Peter, praying at noon on the housetop, fell into a trance and saw a sail lowered upon the earth filled with living creatures of all kinds, both clean and unclean. Great then was his wonder when he heard a voice he knew well saying, "Rise, Peter, kill and eat." But Peter uttered a surprised reproach, "Not so, Lord,—for I have never eaten anything that is common or unclean." Twice this was repeated, and straightway the vessel was received up into heaven. While Peter was much perplexed as to the meaning of this the men that were sent by Cornelius stood before the gates and asked for him. And the Spirit said to him, "Behold, three

(Continued on page 32)

### ST. POLYCARP

FROM the second century, St. Polycarp should be remembered for his fidelity even unto death. The favorite pupil of St. John, by whom he was consecrated Bishop of Smyrna in the year 96 A. D., Polycarp joined the noble army of martyrs after a faithful ministry of eighty-six years.

The chief sources of information concerning his life are found in the Epistles of St. Ignatius, a few passages from St. Irenaeus, and Polycarp's own Epistle to the Philippians. St. John lived in Asia and taught for more than a quarter of a century after the destruction of Jerusalem. Of his circle of disciples Polycarp was the most famous, thus providing a link with the eyewitnesses of our Lord's life.



Polycarp seems to have been born of Christian parentage, and was sold as a slave boy to a wealthy though pious widow named Callisto. Eventually he became steward of her entire household and upon her death inherited her property.

He was ordained deacon and later consecrated bishop of Smyrna.

Unlike his master, St. John, the disciple was not permitted to close his long and active life in peace.

In the sixth year of Marcus Aurelius, at an exhibition of games in Smyrna, Christians were made to fight with wild beasts. Polycarp himself was persuaded to leave the city, but when his place of concealment was discovered, the aged Saint refused to make his escape, saying "God's will be done." Out of respect for his age, the chief magistrate and others endeavored in vain to persuade Polycarp to renounce his faith and blaspheme

(Continued on page 32)

## ST. IRENAEUS

**S**T. IRENAEUS, Martyr Bishop of Lyons (120-202 A. D.), represents the third century. Through his letters much of the life of Polycarp has been preserved.

Information about the life of Irenaeus is scarce, although it is known that his earliest teachings were derived from Polycarp, under whose instruction he was placed while a boy.



He accompanied Polycarp on the occasion of his visit to Anicetus at Rome and while there was commissioned by these two leaders of the Church to journey as far as Gaul to assist the aged Pothinus, Bishop of Lyons, by whom he was later ordained.

Little is known of Irenaeus from this time until the year 177 A. D., when the attention of all Christendom was directed toward Gaul by the cruel persecutions there under Marcus Aurelius.

The clergy at Lyons, who were suffering imprisonment and death in defense of their Faith, sent Irenaeus on a mission to Rome which in all probability spared him the fate of the others, including Pothinus. Upon his return he succeeded Pothinus to the see at Lyons, where he continued as Bishop for twenty-five years, exercising a wise and paternal rule over his flock. So vigorous was his administration of his holy office that we are told he converted nearly all the inhabitants of Lyons to Christianity.

During this period he devoted considerable time to writing. Many of his works, written in Greek, have secured for him a place in Christian literature. The best known of these, "Against Heresies," was first published by Erasmus in the 16th century.

When the populace began to clamor for the shedding of Christian blood, Septimius Severus published an edict of persecution in the year 202 A. D. Sufferings and death once more became the heritage of the Christians and among the first to die, according to Gregory of Tours, Irenaeus himself was beheaded. An ancient epitaph found in a church at Lyons states that nineteen thousand Christians suffered martyrdom at the same time with their Bishop.

Few men ever lived with a more hearty love of God and of men, or with a more entire devotion to the Master—a devotion which induced him to leave his native land forever and interpret the Word of God in a land of strangers as it had been taught to him by St. Polycarp.

## MARTIN OF TOURS

**T**HE founder of monastic life in France, Martin of Tours has remained, century after century, the most popular saint in the calendar of the French Church.

It is believed that more churches, throughout the Christian world, have been dedicated to this fourth century bishop than to any other person with the exception of the Blessed Virgin Mary.

Born in the winter of 316-317 at Sabaria, a city of Pannonia, the son of a tribune in the Roman army, Martin was named in honor of the God of War. It was to be hoped, of course, by his parents, that he would carry on the military tradition of the family.

But when Martin was about eight years of age, his father and many other veteran soldiers were rewarded, after Constantine's victory over Licinius, with honorable discharges and tracts of land in Italy.

Instead of Jupiter or Mars or Mercury, the Italians talked of the Son of God who had lived and had been crucified and had come to life again, and of His Mother and His Apostles. This so impressed the youth that when he was ten years old, Bishop Anastatus received him into the church as a catechumen. At sixteen his father placed him in the army.



One morning in the severe winter of 338, Martin the soldier was entering the gate of the city of Amiens when he saw a beggar, nearly naked, shivering in the cold. As he drew rein beside the beggar a crowd gathered, expecting him to abuse the unfortunate wretch for blocking the way. Instead, they were amazed to see Martin remove his own cloak, and ignoring the jeers of the bystanders, cut it in two with his sword and give half to the mendicant.

All Martin did, as it seemed to him, was to obey the voice of conscience; but that night as he slept, he saw Christ seated upon his throne, surrounded by the Heavenly Hosts, and wearing over his shoulders the other half of Martin's garment. "See," he heard the Saviour say, "this is the mantle with which Martin covered Me."

By this noble deed, the figure of Saint Martin is identified in the "Ter Sanctus" reredos. Garbed in the armor of a Roman officer, he is shown dividing his cloak with a sword.

On leaving the army, he went to Poitiers and placed himself under the teaching of St. Hilary, where he ab-

(Continued on page 32)



## For the Ages

(BISHOP'S GARDEN, MOUNT SAINT ALBAN)

*Peace walks with him who enters "at these gates";  
A brooding calm the centuries have brought  
To still man's grief. This sanctuary waits;  
The quiet paths shall turn the pilgrim's thought  
To truths carved in these sculptured rocks; the  
earth,*

*Torn deep with man's blind hate, is fragrant now;  
The bitter cup shall flow again with mirth  
When spring's white petals open on the bough.*

*Rare, Wayside Cross of Faith from foreign shores,  
Worn, treasured stones from ancient Old World  
shrines*

*Saw the swift closing up of human doors,  
Saw, drop by drop, men spill life's crimson wines.  
This Glastonbury Thorn which spreads anew  
Its miracle of bloom for reverent eye,  
Is like a phoenix sprung from dust and dew  
Preening bright plumage as the embers die.*

*These things are deathless. Stone and flower and tree  
Fuse in men's hearts a golden alchemy.*

—IVY LINDSLEY.

San Francisco's Cathedral  
Serves Her City's  
War Effort

## Grace Cathedral "Goes to War"

WHEN the call was sounded early in the year for a suitable location for a Red Cross Emergency Relief post to serve the downtown area of San Francisco, Grace Cathedral was one of the first to offer space. Today one of the most efficient posts in the city is located in the crypts of the Cathedral.

Last month, this great unfinished Cathedral on the West Coast turned over more of its space, this time for a recreation center for the men in the armed forces. The center will be known as the General Noble Center for Service Men, and was formed as the Cathedral's answer to the urgent call of Army and Navy Chaplains for a suitable recreation center with a strong background of the church where men of the armed forces might spend their leisure hours.

Here is the report of *The Pacific Churchman* on the center:

"It has been felt that in so large an undertaking as this must necessarily be, the help of those outside the Cathedral congregation is a requisite. Committee members have been enlisted with this in mind and it is hoped that the entire Diocese and particularly the Bay Area will feel a sense of pride in and responsibility for this Center.

"Dean Wright has offered the old crypt of the Cathedral for this purpose and is directing the effort of establishing and maintaining the center.

### HONORS AMERICAN GENERAL

"Much work has been done and some donations of furniture and money necessary to establish this worthy addition to the work of our Church on behalf of the boys of our armed forces have been received, but there is need of further donations in order that this center may be opened at an early date and operated to the full benefit of our guests thereafter.

"The Center has been most suitably named in honor of General Robert H. Noble, a man who was typical of the best that is American, for his life was devoted to two great services, his Country and his Church."

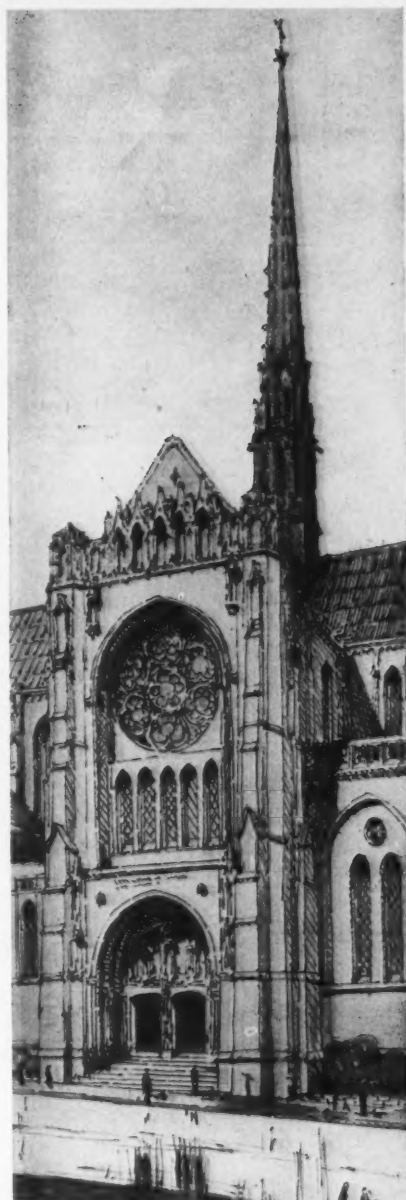
The Dean Emeritus of Grace Cathedral writes thus about this great church standing at the gateway to the East:

"Grace Cathedral dates its inauguration from September, 1863, when Bishop Kip placed his Episcopal Chair in Grace Church, San Francisco, and announced that that church should be known as Grace Cathedral. From such a rich historical background the present cathedral has emerged.

"Bishop Nichols' vision of the present Cathedral was born out of the catastrophe and common sorrow of the earthquake and fire of 1906. It was through his wise, steadfast and creative purpose and his abundant energy that the conception of the Cathedral as it is today took

hold upon the minds and hearts of his people, and those of other men and women throughout the state to whom he had endeared himself.

"Bishop Nichols laid the corner-stone of Grace Cathedral January 24, 1910, and the Founders' Crypt was built shortly thereafter. Here the Cathedral congregation worshipped for nearly a score of years, until the first unit of the Cathedral superstructure—the Chapel of



Architect's drawing of the south transept of Grace Cathedral, showing the Lydia Paige Monteagle Doorway of Remembrance, the lancet and rose windows and the central tower.

## The Cathedral Age

Grace—was built and dedicated in December, 1930. This lovely memorial Chapel served as the spiritual home of the Cathedral congregation while the great choir and transepts and three bays of the nave were being completed.

### BEAUTY AND POWER

"In a singular way Grace Cathedral has been the center of spiritual life in San Francisco, representative of all those elements which seek the spiritual betterment of the community. In its beautiful form, its aspiring towers, the soaring lines of its vaulted interior, its lovely treasures of carved marble and richly stained glass, it speaks to the world of human desire to glorify the things of the spirit. In such a building nothing less than the most perfect gifts that men can give, the finest workmanship of artist and artisan will suffice. For it must represent the deepest religious emotion of men in such unmistakable form that none who enter it can fail to feel its beauty and power.

"As a moving symbol and a stately monument the Cathedral has meaning. But, more than that, it is the center of power and usefulness in the community. More public than a parish church, and serving a congregation that changes more or less from service to service, it reaches out to and draws in those who are not attracted to other churches, thus influencing many lives that could not otherwise be touched.

### A COMMUNITY SHRINE

"It is a sanctuary. Open from morning to night, those who enter alone to feel its calm beauty, to sit awhile, to rest, to pray, go away refreshed in mind and spirit. Representing as it does in an impersonal way the whole spiritual life of the community, the Cathedral is available as no other building for gatherings on public occasions. Here memorial services for great men and women are fittingly held; here thousands can gather to express their common sorrow or joy or thanksgiving. The Cathedral is thus, in a special sense, a community shrine.

"Mother Church of the Diocese, the Cathedral is, in fact, the seat of its Bishop and the home of all its ministers. In the words of Bishop Nichols, "Young and old in the Diocese should come to regard the Cathedral as their common possession and common hearthstone pride, and the sanctuary of solidarity for every priest and pastor."

"At the Cathedral the work of the Diocese is centered. The Bishop is assisted by the Dean and other clergy in maintaining the worship of God. From the Cathedral

center, representing the Bishop and the Diocese, they go out to their labors in mission work, in homes, in hospitals, in retreats, and in multitudinous interests appertaining to a vigorous and healthy Diocese.

"Today under Bishop Block the Cathedral continues to be a shrine of inspiring beauty, embodying a sacramental offering from the heart of mankind to its God. Although the biggest undertaking of its kind west of the Mississippi, the Cathedral will not be merely a thing of stone and cement. It will be a House of Prayer, built for the spiritual joy of this and future generations.

"Not only spiritually, but also physically, the Cathedral site occupies a strategic position. When the Cathedral is finished it will be visible for miles, crowning the city. Journeying westward across this wide continent men will find poised above them on the coast this symbol of western unity, and those that come up from the sea in ships will lift their eyes to its topmost towers and to its welcoming cross against the sky. The height and width of the nave will be greater than those of such famous English Cathedrals as Canterbury, Ely, Lincoln and Durham. The seating capacity will be 3,200, and, with standing room filled, the Cathedral will hold 4,500."

### SHUT-IN'S DAY

The first Sunday of June marked the initial observance of annual Shut-In's Day, sponsored by the Shut-In's Association to remind people to visit sick civilians and war wounded not only on that day but throughout the year to come. "It is the hope of the Association," writes Mrs. William Francklyn Paris, of Philadelphia headquarters, "that everyone will make a friend of a civilian sick or an invalided soldier of this or previous wars. Just a visit with small flowers or a small gift gives them such happiness and shows them they are not forgotten."

Even in war time England does not forget her Shakespeare. The annual pilgrimage through portions of Southwark connected with the poet started this year from Southwark Cathedral, where excerpts from the poet's plays and poems were given.

\* \* \*

With customary ceremonial recently the Right Reverend W. L. Anderson was enthroned at the Cathedral Church of St. Thomas the Apostle at Portsmouth, England.

"The shadows of the night  
are but the precursors of another dawn"

## If Man Ceased To Hope . . .

A MESSAGE FROM THE BISHOP OF WASHINGTON, THE RT. REV. JAMES E. FREEMAN, D.D., LL.D.

AMERICA has risen to her greatest heights in the hearts and minds of all other nations—weak or powerful—when in some tragic period she has exhibited her soul. It is not in skill and genius or in her vast resources of raw materials that she has disclosed her true character. It is when she has given of her unselfish best in some great spiritual cause that she has challenged the admiration, the gratitude and the imitation of the world. For then men see that all the material things of this land of ours are only the by-products of our faith—that inner light which glows undimmed by adversity and enables us to turn trial into triumph.

More than all other nations, America is the land of Hope. It still thrills with high expectations for itself, and thereby proclaims this message of hope to all the rest of the world. While it is ready at all times to assume its just and equitable share of the burdens of less fortunate peoples—and again to succor those of its own national family in days of trial and adversity—it refuses to see its own future darkened and shadowed and the path of its destiny made obscure and uncertain. It recognizes its failings and shortcomings,

the inequities and at times the inequities that mark its ways and practices. But it refuses to believe that it may not overcome these through wise and consistent readjustments.

Here it is that Hope—the hope of a new and better life—plays its important role and furnishes the courage to press on to new and greater achievements. The part this Nation is to play in the world's greatest war now is clear. The decision has been taken from our hands.

But as in other wars, when victory is won, it is certain that America will do the right and magnanimous thing and give of its treasure for the alleviation of the ills that press so heavily on nations that have come through the ordeal.

We can perceive on all sides an upsurge of assumed responsibility that must issue eventually in strong, definite and united action—in action wise and consistent with the ideals that have made our Nation great. . . . Blessed and enriched as no nation in the world has been we shall set ourselves the difficult task of blessing and enriching those who are not so fortunate.

To attempt to reconcile the bitter passions and generated hatreds of war with the joy and peace which the advent of Christ proclaimed is to indulge in fanciful and vain speculations. They cannot be reconciled, and yet there is the persistent cry of the human heart that will not be silenced, even while the shriek of shells and the roar of guns tell the tragic story of man's folly and his futile and abortive attempts to satisfy his greedy lust for power. Through the long centuries hope has survived, despite all the calamities and disasters that have attended man's pilgrimage, and it will continue to survive.

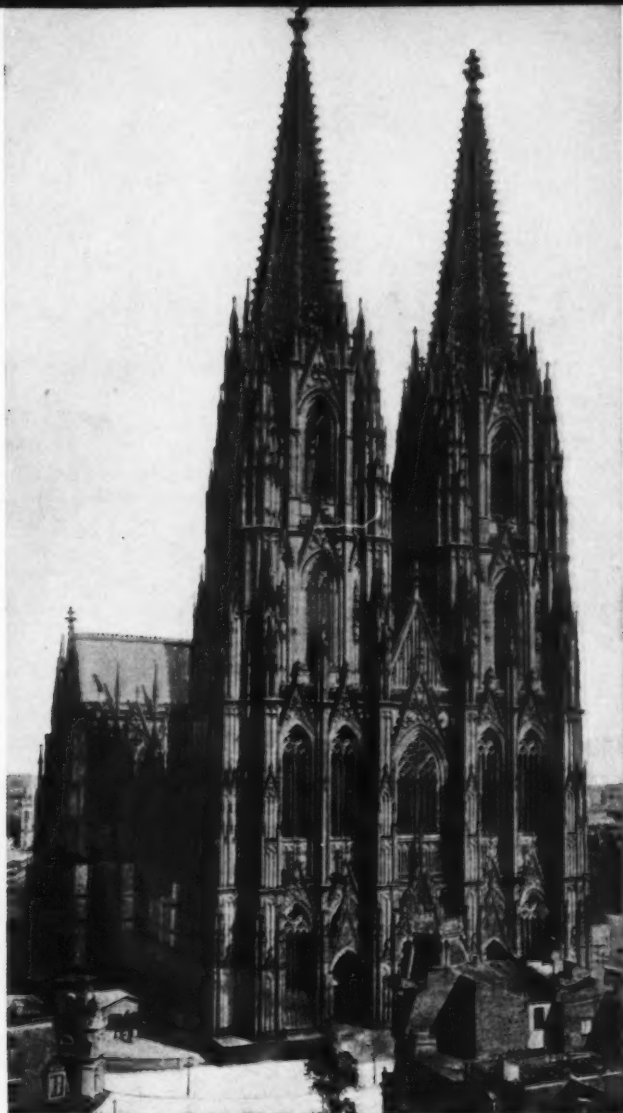


*The Anchor: Symbol of Hope to a  
World in Conflict*

*Hope springs eternal in the  
human breast,  
Man never is, but always to  
be, blest.*

The sun would cease its healing warmth, the stars themselves would cease to shine, the recurring seasons fail their high purpose, if man ceased to hope. The dark shadows of the night are but the precursors of another dawn. The sufferer on his bed of pain, the soldier on his lonely watch, the sorrowing and disappointed, waiting for a new and better day of promise—these and the millions who struggle on despite the stern exigencies and trials of life, still persist in the belief that there must come a better tomorrow.

(The above was taken from an article by Bishop Freeman which appeared recently in the *Philadelphia Inquirer* and is reprinted here for those readers of *THE CATHEDRAL AGE* who missed the opportunity to read it in its complete form.)



COLOGNE CATHEDRAL

## TARGETS FOR THE NIGHT

**O**N THE first day of June flashed the news that the R. A. F. had undertaken its most extensive air raid of the war, aimed at Cologne, Germany's fifth largest industrial center and home of one of the most famous cathedrals of the Rhine region . . . and that, in retaliation, the Luftwaffe had bombed and seriously damaged the English cathedral town of Canterbury, isolated from military objectives.

The extent of the damage to the cathedrals for which these two towns are famous was not known at press time. The R. A. F. claims that the Cathedral of Cologne was untouched, but railway lines and bridges nearby, munitions factories and depots on which Nazi Germany depends for a great part of her war supplies were wrecked. One late report said that seven-eighths of the city was in ruins and that thousands were fleeing to safer regions.

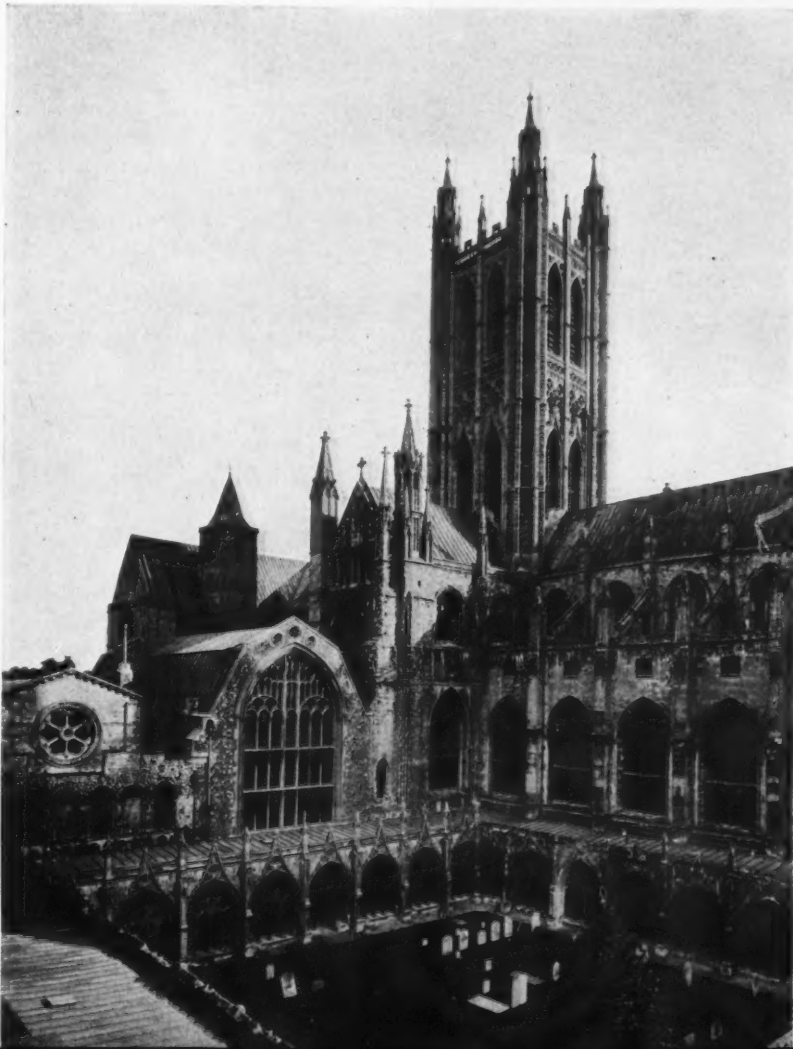
Summer, 1942

German reports on the bombing made no mention of the Cologne Cathedral but listed five churches as damaged. A member of the Washington Cathedral staff who visited Cologne before the war informs us that the tons of bombs which fell on the city could have missed the cathedral, standing as it does apart from the military objectives of the city.

First reports from England about the bombing of Canterbury failed to reveal whether or not bombs had fallen on the cathedral on the theory that such information would aid the enemy. London did admit, however, that churches, antique shops, schools, tea shops and homes were seriously damaged "because there was nothing else to hit." Commentators have generally agreed that it would be difficult for the bombs to have missed Canterbury Cathedral since, with no arms factories, rail lines or supply depots in sight, bombs apparently were dropped promiscuously over the entire area of the town.

The people of Canterbury, reported Robert St. John of N. B. C.'s London bureau, following the raid on this lovely cathedral town, are taking their bombing as bravely as those of the rest of bombed England. "I wish I had a whole army with the morale of the people of Canterbury," he said. "The war would soon be over."

#### CANTERBURY CATHEDRAL





*The Rt. Rev. Peter Trimble Rowe, Bishop of Alaska*

# Alaska's Bishop

BY FRANCES SHIPPEN

*Former Associate Editor, THE CATHEDRAL AGE*

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*The death of Bishop Rowe occurred on May 30 as THE CATHEDRAL AGE was about to go to press. This article—a tribute to a great Christian—becomes his obituary.*

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**M**ENTION "The Bishop" anywhere in Alaska and anyone from the oldest sourdough to the youngest Indian is likely to know who you mean. For there is no more familiar or beloved figure in all Alaska than Bishop Peter Trimble Rowe, who is nearing his 86th birthday and who has served in that half-million square mile jurisdiction for nearly half a century.

The oldest Bishop of the Episcopal Church in active service, Bishop Rowe is not only considered one of the greatest living authorities on Alaska but has been in the advance guard in most of the Alaskan movements which have made history during the past 47 years.

Even a severe illness this winter hasn't greatly retarded his amazing work. Over six feet tall, he is straight, ruddy and vigorous mentally and physically. And wherever he goes he is surrounded by old and young alike who love him for his quiet manner, quaint humor and spiritual power.

"I feel that Bishop Rowe has been Alaska's greatest blessing along spiritual and humanitarian lines," wrote W. K. Partridge when he acted as the Bishop's chaplain in Alaska in 1939. From the three missions which Bishop Rowe founded in that vast territory of the far north

when he first went there as Bishop, one finds today not only the 37 churches and missions built from money raised personally by him, but also eight fine hospitals.

It was the late Tex Rickard—described by Bishop Rowe as having been "tough and generous"—who helped raise money for the hospital at Circle City, the first in the interior of Alaska. He was a devoted admirer of the Bishop who, on occasions preached in the Rickard gambling place at Nome. At such times all the games were stopped while services were being conducted. Of the men in the early days of the Territory of Alaska, Bishop Rowe says: "For the opening of Alaska, the United States is indebted to the adventurous American. He may not have been chock full of morals, but he was sincere and at bottom good and true as any man."

There is a mission at Rampart where in '98 Rex Beach built the cabin in which he wrote a number of his books. It is no wonder that the author made Peter Trimble Rowe one of his chief characters in a novel based on his experiences with the missionary in the far north. For Bishop Rowe's career embraces all of the romance and peril of the Arctic country during the past generation. He has travelled almost constantly over the 600,000 miles in his territorial jurisdiction.

In the winter he mushed on snowshoes behind dog teams, covering approximately 100,000 miles, sleeping in native villages and often out in the open, buried for warmth beneath snow heaps. In fact, it was the trail the Bishop blazed from the interior over the mountains

down to Valdez that the U. S. Army, under Colonel Richardson, adopted for the Richardson Highway, a truck and auto road which, until recently, was the only interior road into Fairbanks except for the Government railroad from Seward.

In the summer, he used his famous launch, "The Pelican," to cover more thousands of miles along the territorial rivers. But progress has always been the watchword of the Bishop. At the age of 74, he said farewell to such old-fashioned gadgets as snowshoes, sledges and launches and took to the air. He was one of the first missionaries in Alaska to make use of the airplane which is now, winter and summer, his favorite method of travel over his territory.

Perhaps the spot nearest to the Bishop's heart in all Alaska is Ketchikan. For it was there that he started the first religious work and the first school and hospital for the Indians. Here also is one of the most attractive churches in Alaska. The small frame building, with its graceful steeple and beautiful altar, seats 150 people. The light wood of the interior is especially fine, and the parish hall under the church is large enough to take care of community meetings.

#### THOSE WERE THE DAYS

The Bishop likes nothing better than to smoke his pipe and talk with the Indians here, or to discuss with some old sourdough cronie the early days of Alaska. A favorite topic is the first gold rush into the Klondike country in which he participated; or his experiences with Stefanson and other Arctic explorers; or accounts of his travels with Jack London during many a weary mile when the two of them mushed through the wilds behind huskies, while the famous author was gathering material for his short stories and novels. In those days Bishop Rowe was known as a great "dog man." He taught Beach, London, Robert Service and many others much about the art of driving and caring for Alaskan huskies.

Bishop Rowe seldom leaves his beloved Episcopate and often has refused bishoprics in the States. He much prefers to visit Sitka where he built St. Peter's Church by the Sea in a setting which is probably as beautiful as any church can boast in the world. Here are the finest of Alaska's awe-inspiring mountains. A restless sea, dotted with innumerable islands beats against the coast. And old Mt. Edgecomb, an extinct volcano some 20 miles out at sea, forever guards the little town.

Dear to the heart of the Bishop, too, is the little white church at Wrangell. Standing on a hillside overlooking

two totem poles, it presents a perfect picture of the old and new in that country three times the size of Texas. Bishop Rowe has a wealth of folklore information and can relate the significance of the figures carved on the totem which was formerly a sort of genealogical tree or tribal emblem.

At Wrangell also is the Bishop Rowe Hospital with its glorious view out across the lower town to the sea and mountains beyond. The hospital has large rooms and wide corridors, a splendid operating room with unusually fine equipment.

#### ALASKA'S DEBT

"Few people realize how much the whole Territory of Alaska owes to Bishop Rowe, its Number One Pioneer," Chaplain Partridge wrote after his stay with the Bishop. "The Bishop is too modest to dwell on these things. . . He has saved thousands in Alaska from starvation by personally appealing to different presidents and Congresses in Washington at different times to keep unscrupulous cannery corporations from salmon netting the rivers and streams and thus robbing thousands, both white and Indians, of their staple food. . ."

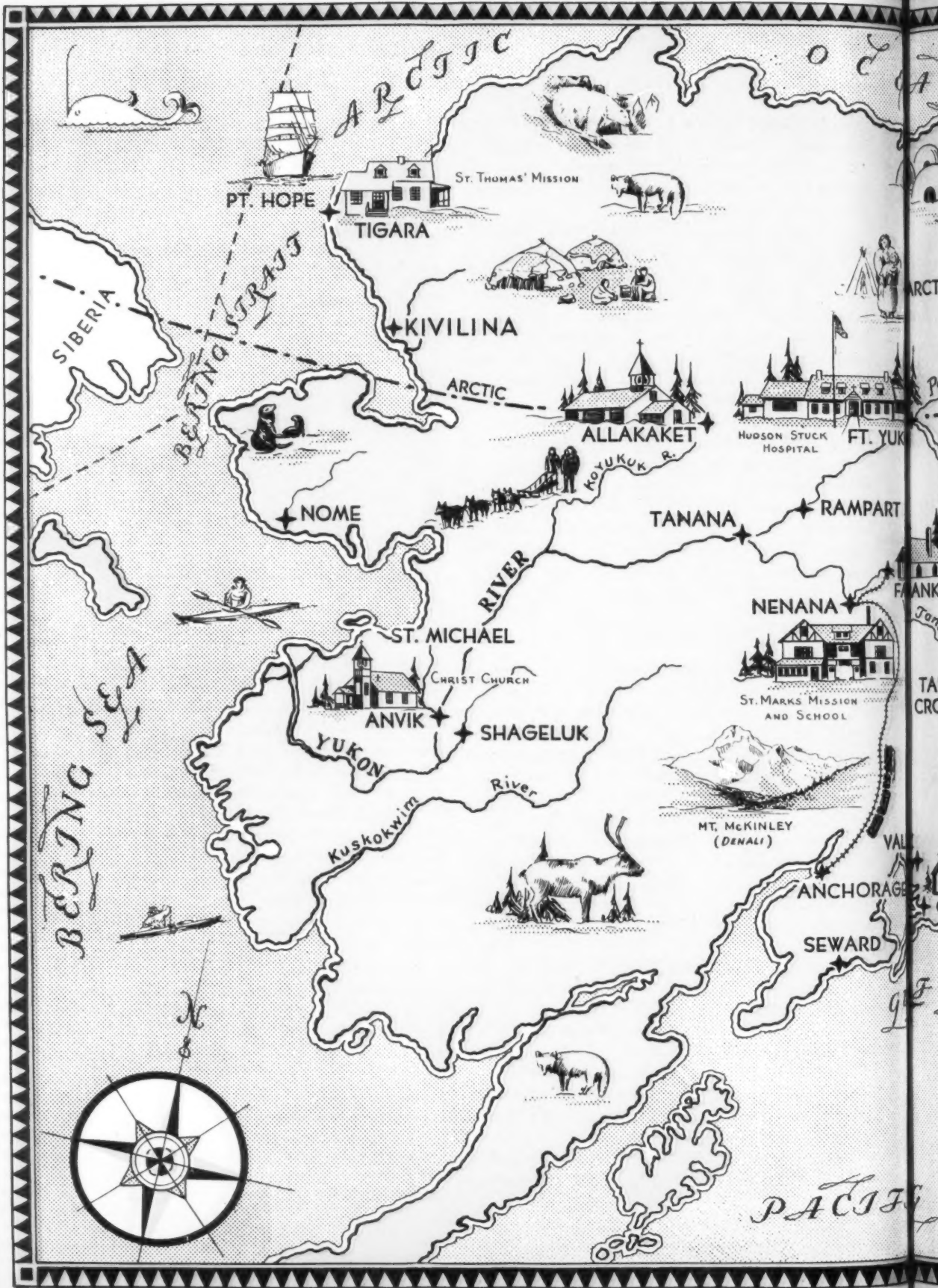
The fish-wheel, an interesting device for automatically catching salmon and other good-size fish, was first introduced in Alaska by Bishop Rowe. The operation of the wheel, in fact, is one of the vocations taught the boys at St. Mark's Mission on the Tanana River—the school having accomplished excellent results among its young people. The mission church here, built of logs with a belfry on the front gable containing a small, sweet-toned bell, is one of the most picturesque in Alaska. The altar is constantly replenished with the flowers which grow in wild profusion on the southern coast of the country. One woman is said to have listed 500 different flowers which grow in this section—many of them strictly native to Alaska.

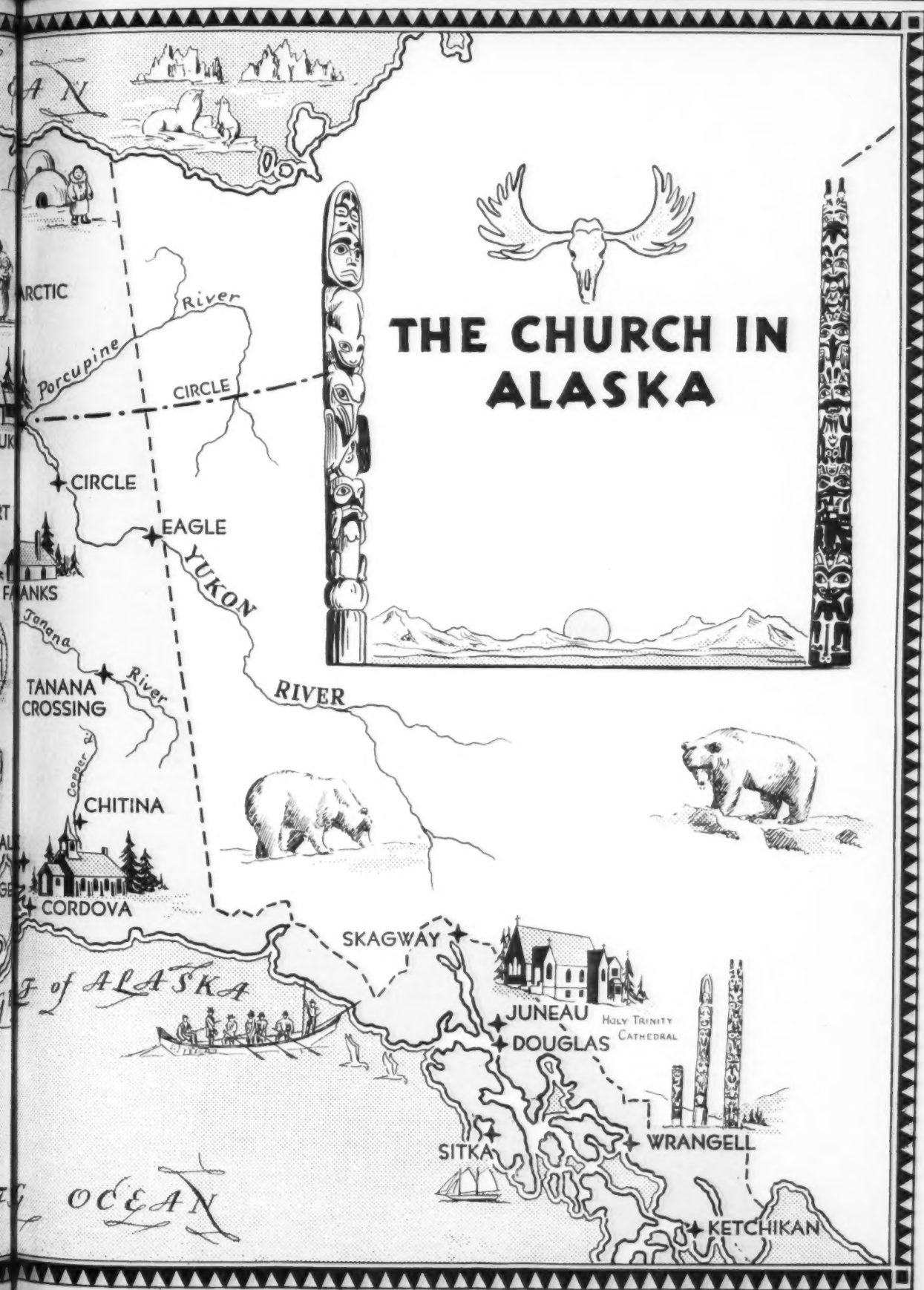
#### AIDING REFUGEES

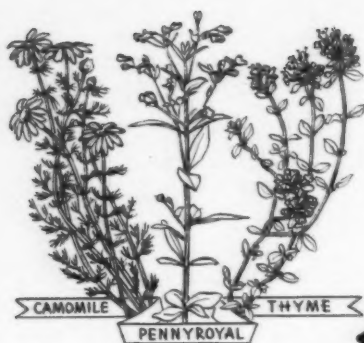
It was at Fort Yukon—fifteen miles north of the Arctic Circle and the oldest English-speaking settlement on the Yukon River—that the pupils of St. Stephen's Episcopal Church recently heard about the children who are refugees from war zones. They decided to do something to help and raised \$10.50, sending it to the Rt. Rev. Beverley D. Tucker, Bishop of Ohio, asking that he use it to care for a child refugee in his diocese.

Holy Trinity Cathedral in Juneau holds the cathedra of Bishop Rowe, but his church is no great man-made

(Continued on page 35)







# The Herb Corner

By MARY D. CLIFTON

NUMBER IV—Scented Paths

*"A little path of mintes full and fenill greene"*

—CHAUCER

**I**F Poetry lives in one part of a garden more than another it is in its scented paths.

I walked with a friend through her herb garden. She carried in her hand a broom of small twigs, and with it gently brushed the tops of the borders, bringing out delicate odors as she passed. It was a dainty gesture with exquisite results.

When we turned the corner of a low yew hedge and I found myself treading out the gracious odor of thyme and mint, I remembered these lines of Tennyson:

*"What time the mighty moon was gathering light,  
Love paced the thymy plots of Paradise."*

Moonlight then must share its provocative influence with the spell of fragrant herbs.

Pennyroyal, mint, thyme and camomile make delightful paths, says Eleanor Sinclair Rohde; camomile being easy to grow and tend. Plants should be put in, either in Spring or Autumn, about four inches apart and rolled immediately. When they are well established they may be mown exactly as grass.

The path should, however, be kept weeded. Camomile will remain green in the driest and poorest of soil. Wild thyme is equally easy to grow. Mrs. Rohde in her "Herb Gardening" tells of a path in a Sussex garden which is part grass and part pennyroyal. When, she says, a path is made up of a carpet of herbs it is usually placed so that it is not walked on too often.

In many gardens small prostrate herbs are planted in between broad flat flag-stones, and sometimes take the place of a paving stone, making an irregular planting or mosaic of green and grey. But always the planting is

spaced so as to insure the disturbance of these fragrant odors.

We have ample precedent for the planting of fragrant paths. Sir Francis Bacon in planning the perfect garden directs that the "alleys" be planted with "burnet, wild thyme and watermint which perfume the air most delightfully being trodden upon and crushed, so that you may have pleasure when you walk and tread."

Whatever perfection comes from the cultivation of flowers or plants it is the wild state that holds for us the greatest charm of romance and legend. Wild thyme is the badge of the Drummond clan. It grows in England on the downs quite close to the ground in open spaces, forming a carpet of fragrance much loved by the bees, and if our fairy lore be true a favorite playground of the elves.

Shakespeare gives a lovely line to thyme in "Midsummer Night's Dream"—"I know a bank, where the wild thyme blows."

And so our wild thyme full of legend and folklore comes to the garden path, the garden wall, and gives to the bees their choicest nectar. Every apiarist knows that the honey gathered from its flowers is especially delicate in flavor.

Garden thyme, which is only cultivated wild thyme, is usually grown for its many uses in flavoring cookery, being particularly suited to stuffings, stews, soups and pickles. Lemon thyme is the most fragrant and like lavender, is often used among linens.

Thymes prefer a warm, well drained soil, says Mrs. Rohde, and may be propagated either by dividing the old plants in autumn or spring, or by cuttings taken in early summer. If old plants are not divided they soon show bare patches and become scraggly.

One Hundred and Fifty Voices  
Present the Verdi "Requiem" as a  
Tribute to the Dean of the Cathedral

## Cathedral Choral Society Makes Debut

"THE performance was one of the most impressive presentations ever held within the walls of the Cathedral and may be considered the beginning of a new era and new possibilities in the field of choral singing."

That comment by one of Washington's leading music critics was typical of the many that followed the debut performance of the Cathedral Choral Society on the evening of May 13, a performance which unexpectedly gained two-fold significance falling as it did on the day of the funeral of the Society's enthusiastic sponsor, the late Dean of the Cathedral, the Very Rev. ZeBarney T. Phillips. It was dedicated to his memory by the Canon Chancellor of the Cathedral, the Rev. Theodore O. Wedel, in a brief address before the presentation.

No more appropriate or impressive a work could have been programmed for the initial performance of the Society than that chosen, the Verdi "Requiem Mass." Guiseppe Verdi composed the "Requiem" in 1873 as a tribute to his friend Alessandro Manzoni, the famous writer, whose death so moved the composer that he was unable to attend the funeral but later visited the grave privately and alone, then asked permission of the Mayor of Milan to compose a "Requiem Mass" to be performed in one of that city's churches as a memorial to his friend.

The Choral Society's performance of the "Requiem" was slated to be one of the outstanding musical events of the Capital's spring season, but in view of the solemn occasion which it commemorated it became in addition one of the most eloquent tributes ever paid to one of its citizens. It also fulfilled the hope of Dean Phillips when he gave his support and enthusiasm to the formation of the new chorus last Fall: To make the Cathedral the center of great religious music in the Nation's Capital.

Sung magnificently by the chorus of 150 voices and four well-known soloists, accompanied by the Great Organ of the Cathedral and the National Symphony Orchestra—all under the baton of Paul Callaway, the Society's permanent conductor—the "Requiem" achieved its gigantic proportions beautifully as the music soared into the high vaulted arches of the Cathedral.

No less outstanding were the pianissimo passages which seemed to seek out every recess of the building to blend with its reverent beauty. The performers had no difficulty in portraying to the fullest extent the drama of the work which many critics have termed an opera without stage settings.

Singing the solo roles in the presentation were Agnes Davis, soprano; Pauline Pierce, mezzo-soprano; William Hain, tenor, and George Britton, baritone—all well versed in the art of oratorio singing. Miss Davis had sung the "Requiem" on many occasions before, and has appeared at such well-known music festivals as Ann Arbor, Evans-ton, Worcester and with the Boston



Paul Callaway, Conductor of the  
Cathedral Choral Society

Handel and Haydn Society. She has also sung with the Philadelphia Grand Opera Company and the Metropolitan Opera Company and has made records as soloist with Leopold Stokowski and the Philadelphia Orchestra.

Miss Pierce came to Washington for this performance from Williamsburg, Va., where she appeared for the second season as soloist at the famous Seventeenth Century Music Festival held in the Governor's Palace.

This summer she is fulfilling her ninth consecutive engagement as guest soloist at the Music Festival in Chautauqua, N. Y.

Some idea of the versatility of Mr. Hain may be gathered from the fact that he has sung everything from Grand Opera to musical comedy. He is in great demand as an oratorio singer, and has appeared with such outstanding organizations as the Schola Cantorum, and

## The Cathedral Age

the Oratorio Society of New York, among many others.

George Britton has filled oratorio engagements with the Worcester Festival, the New York Oratorio Society Bach Festival under Albert Stoessel, the Montreal Bach Festival under Pelletier, and at the Chautauqua Music Festival.



(Above)  
Agnes Davis,  
soprano

(Below)  
George Britton,  
baritone



E. William Brackett, who accompanied the chorus on the Great Organ of the Cathedral, is organist and choir-master of St. John's Church, Georgetown.

Mr. Callaway, the society's conductor, is also organist and choir-master of Washington Cathedral.

### WHAT OTHER CRITICS SAID. . .

"It was a fine performance. Emotionally eloquent and technically brilliant, it expounded the superb drama of an inspired masterpiece that combines the expressive resources of church and theatre with authority. The new chorus is a well-balanced, expertly-disciplined body, as flexible and responsive in expressive resource as the symphony orchestra that supported it."—Glenn Dillard Gunn, *Washington Times-Herald*.

"With the feeling of bereavement so immediate in the emotions of the listeners, the performance had a singular impressiveness quite apart from its excellencies as a whole and in detail."—Ray. C. B. Brown, *Washington Post*.

"A work of gigantic proportions, with equal opportunity given to the chorus and the four soloists. . . the 'Requiem' impresses by its uninterrupted flow of inspiration and its extraordinary craftsmanship. However, no less inspired was Paul Callaway's presentation of the opus, deserving highest praise. Ostensibly the young conductor spared no effort in making a minute study of the score and of disciplining the large body of

performers whom he held firmly in hand."—Elena De Sayn, *Washington Evening Star*.

"Not only were the soloists fine, but the chorus sang superbly. The Cathedral Choral Society should feel proud of its debut, and everyone who worked on the 'Requiem' deserves congratulations on the results."—Catherine V. Nimitz, Chief, Music Division, Public Library of the District of Columbia.

### ABOUT THE CHORAL SOCIETY

The Cathedral Choral Society is the first musical organization of its kind ever sponsored by the Cathedral and, as far as it is known, is the only choral group



(Above)  
Pauline Pierce,  
mezzo-soprano

(Below)  
William Hain,  
tenor



affiliated with an American cathedral. Organized only last Fall, the Society was enthusiastically received even before its debut performance.

The first call for singers brought in scores of fine voices who expressed appreciation for this opportunity for musical participation.

The first performance was generously over-subscribed by the gifts of founders, honorary members, contributing members and associate members.

And the newspapers of Washington heralded the organization of the new group as an outstanding contribution to the musical activity of the Capital.

As originally planned the Choral Society will give two performances a year in the Cathedral, one in the Spring and a second in the Fall.

Bishop Gilbert, suffragan of New York, is the Episcopal Church representative on a committee of five Christian communions and the Buddhists, which is working to aid Japanese, citizens and non-citizens, in New York.

Designer Describes  
The First Nave Window

## "The Maid of Orleans" Lives Again in Stained Glass

By WILBUR HENRY BURNHAM

ON a Sunday in September, 1941, the Joan of Arc Window in the north nave aisle of Washington Cathedral was dedicated to the memory of Ethelyn Sarratt Talbott. Given by her parents, Col. S. G. Talbott and Mrs. Talbott, it is the first of the many stained glass windows which will be installed as the nave is completed.

Because of this fact, the Joan of Arc window is important. But perhaps more significant in these times of peril is the fact that this window depicts the life of one of the most sterling characters of all times—that it stands today as an inspiration in colored glass reminding us of the great sacrifices that have been necessary throughout history.

This window, devoted to the life of one of the noblest characters in history, prompted me at the outset to read Mark Twain's "Life of Joan of Arc." His story of the poor village girl, unknown and without influences, was stimulating and inspiring, and its sheer beauty served as a model to be recreated in colored glass and lead.

Mark Twain summed up the greatness of the Maid of Orleans as follows: "When we reflect that her century was the brutalest and wickedest in history since the dark ages, we are lost in wonder at the miracle of such a product from such a soil. Her character was unique and flawless, and the work she wrought may be regarded as ranking any recorded in history when one considers the conditions under which it was undertaken, the obstacles in the way, and the means at her disposal."

The Joan of Arc window consists of three lancets surmounted by tracery, and figures fill the allotted spaces gracefully and without crowding. The frontal figure of this young and beautiful Saint stands in gleaming armour of steel and gold with a robe of heavenly blue embroidered with golden fleur-de-lis. Steadfastly, she gazes directly forward, one hand clasping her sword, a shining



### The Cathedral Age

aquamarine in hue, the other holding aloft her standard of white, upon which is embroidered the figure of our Lord with the words, "Jesus and Maria." Above is her coat of arms—the fleur-de-lis—her sword and crown on a blue field, glorified in a dignified design composed of brilliant primary and secondary colors.

In the two side lancets Joan is presented kneeling; in the left panel in her garden listening humbly to the voices promising "God will help thee." Above her stands the figure she beheld in her vision, St. Michael holding the flaming sword and giving her God's message to lead the armies of France. In the right lancet Joan kneels in Rheims Cathedral at the Coronation of King Charles VII, one of her greatest achievements.

The three predellae below symbolize the Battle of Orleans with Joan of Arc mounted upon a white charger in the central panel. Rising in her stirrups, her red robe flowing out behind her in rhythmic folds, she leads her army on, a fearless, sure young figure. There is a sense of freedom and naturalism in these small but spirited panels in contrast with the dignified and spiritual character of the standing and kneeling figures of Joan of Arc.

In the tracery fenestration one sees the crown and fleur-de-lis, and topping the tracery the execution of Joan is not portrayed, but is simply alluded to in telling flames, fagots, and a stake.

Color, the very essence of stained glass, has endowed the window with vitality, depth, and atmosphere, and it imparts quality, timbre, and inner glow. The small pieces of jewel like glass, cut in diverse shapes selected from a variety of values and intensities, unite to make a glorious pattern. The figure drawing is formalized, flat, and decorative, but articulate. Predominant blues, azure and cerulean, permeate the pattern, and a deep penetrating ruby enhances the central figure of Joan. The golden tints of her armour are offset by deep emeralds. Red-violet provides a charming secondary color note. To compensate for lack of bright light on the north exposure, a good measure of golden coloring was introduced.

It is earnestly hoped that the Joan of Arc window now installed in its permanent setting will not only serve to beautify the interior of Washington Cathedral, but will ever stand as a symbol of the goodness and greatness of God and the host of Christian leaders throughout history.

---

Bishopthorpe,

York.

14 April 1942

My dear Bishop,

When my appointment to Canterbury was announced I had to be away for the next three days. Letters and telegrams piled up to a great accumulation and I know that you will forgive me for the resulting delay in acknowledging your most kind telegram. Such a greeting from Washington and from yourself in particular was specially welcome.

Yours sincerely,

*William Ebor.*

---

*The Archbishop of Canterbury expresses his appreciation to the Bishop of Washington for the latter's congratulatory message on the occasion of Dr. Temple's appointment to the highest post in the Anglican Church.*

# THEY ALSO SERVE THE CATHEDRAL

## THE USHERS' GUILD

IT WOULD be a rare occasion, indeed, if the ushers of Washington Cathedral were not on hand for a Sunday service. For a group more loyal to the Cathedral than the Ushers' Guild would be difficult to find.

Some may consider the work of the Cathedral Ushers simply routine tasks, but not the ushers themselves. Seating the hundreds and sometimes thousands of people who attend Sunday services and special services at the Cathedral, and taking the offering, is their own special job, their way of serving the Cathedral.

No great amount of glamour is attached to it. Sometimes people become irritated when they arrive too late in the service to secure "the best seat" in the Cathedral. Yet the ushers of Washington Cathedral, deeply aware that they are performing one of the most essential tasks to the carrying on of a service, stick by their jobs, performing them efficiently and with a real devotion to the Cathedral they serve.

These words, taken from the minutes of the first meeting of the Guild some ten years ago, still characterize the attitude of the Cathedral ushers: The men are "looking forward with much pleasure and pride to taking part" as ushers and consider "it an honor and privilege to render such a service in the Cathedral."

There was no organization of ushers, such as the

Guild, until services were moved from Bethlehem Chapel into the Great Choir of the Cathedral in 1932. At that time at the suggestion of Canon DeVries, then Precentor of the Cathedral, and Canon Peter, Chancellor, the nine men who were serving as regular ushers in the chapels met with fifteen others who had rendered services on special occasions to form the Guild, electing George C. DeWilde as their secretary. Mr. DeWilde still holds the office and as secretary directs the work of the Guild.

As the Cathedral has grown, so has the Ushers' Guild. Today it boasts a membership of thirty-four men, all—as were the original group—key men of the various parishes of the Diocese of Washington. Fourteen parishes are represented.

One group regularly serves at morning services, another at afternoon services. And on special occasions they are all on hand.

Some services, such as the Massing of the Colors held regularly in the Amphitheatre of the Cathedral, call for more ushers than are on the Guild roll. These are secured through personal contacts by the secretary, contacts which brought response from 104 men who were eager to serve at this year's Massing of the Colors. With more than 10,000 people to seat, they performed an immense task with ease and efficiency.



Members of the Ushers' Guild and Cathedral Clergy who attended a dinner recently at the College of Preachers: Back row, left to right: W. Curtis Draper, Henry W. Starr, A. W. Loveren, P. B. Fletcher, W. J. Kirkland, Col. F. G. Munson, Clayton Amann, G. A. Wallner, J. C. F. Palmer, Canon Smith, Haydon E. Gibbs and D. O. Reed. Front Row, left to right: Canon Wedel, George C. DeWilde, J. M. Credille, Robert Miller, James R. Kirkland, W. J. Moore, Richard Hutchison, the late Dean Phillips, F. E. Hodge, L. H. Merrill, H. F. Kunkel, M. M. Hanson, E. H. Baker, R. E. P. Kreiter, and Canon Draper.

# Washington Cathedral Chronicles

## THE FLOWER MART HERALDS SPRING

Washington ushers in its spring with Cherry Blossom Festivals,\* Music Festivals and Folk Festivals, but this year and the three past it has seen still another revival of an old world custom: The Flower Mart held on the Pilgrim Steps of Washington Cathedral.

These low stone steps interspersed with wide landings leading from the south entrance of the Cathedral to the natural amphitheatre below, form a spectacular setting for the garden fete which is arranged annually by All Hallows Guild, an organization formed many years ago for the purpose of planning and supporting the work of landscaping and maintaining the Cathedral Hillside and the Bishop's Garden.

On May Day this year colorful booths, sheltered by gay awnings and filled to overflowing with flowers, fruits and vegetables, drew some 3,000 visitors to the Pilgrim Steps. It was obvious at this year's mart that the lowly vegetable had taken its place among the haughty beauties

of the garden, holding its own even in clever table decorations used on one booth. All manner of materials for gardening enthusiasts were on sale, from young plants and seed to garden baskets, fascinating new tools and brightly colored smocks. Cookies were sold at the well again this year, soft drinks and sandwiches dispensed from other booths, and box lunches prepared and distributed by the local chapter of the American Women's Voluntary Service Organization.

Rimmed against the background of old oaks, other booths displayed their wares. One, featuring a baby lamb tethered with a wide blue ribbon, was popular with the children who posed with the baby animal for snap shots. Another displayed an ingenious miniature exhibit of a tiny white house with green blinds surrounded by a perfect miniature garden complete with lily pool and gold fish, blossoming hedges and pebbled paths. Another sold untrimmed hat forms and supplied fresh vegetables and flowers for trimming—later in the day awarding a prize to the best "creation." Still other vendors offered rainbow colored sachet bags filled with potpourri and lavender from the Herb Cottage nearby. Many spec-

\*Cancelled this year because of war-time conditions in Washington.



*Reminiscent of fete days in the Old World, the Flower Mart brought thousands of visitors to Washington Cathedral on May Day. Here is pictured a section of the gaily colored booths that decked the Pilgrim Steps leading from the South transept of the Cathedral to the Amphitheatre below.*

tators visited the Cottage to buy prepared herbs for cookery and books on the use of herbs and how to grow them, and to leave orders for the young herb plants grown at the Cathedral.

Throughout the afternoon flower vendors in gay peasant costumes moved among the crowds selling boutonnières of long stemmed carnations and fragrant gardenias from their willow baskets.

Visitors who have seen many such flower fetes in France and Spain say that it was no less lovely and picturesque than those of the Old World where such festivals of Spring have been held since the beauty-loving, gay-hearted peoples of Europe first gathered for their May Day festivities hundreds of years ago.

#### MRS. ALLAN FORBES CHAIRMAN FOR WOMEN'S COMMITTEES

The annual meetings of the Women's Committees of Washington Cathedral were held on the Close of the Cathedral on May 13 and 14, 1942, with Miss Mary E. Johnston, National Chairman, presiding. Thirty State Regents and local chairmen were present from fourteen states. All social functions in connection with the meetings were cancelled as a mark of tribute to the memory of the late Dean Phillips.

The high point of the two-day program was the Service of Dedication of the Women's Porch on the morning of Ascension Day. Following the service at the business meeting Mrs. Allan Forbes of Boston, Massachusetts, was presented by Miss Johnston as the Bishop's appointee to succeed her as National Chairman of the Women's Committees and Vice President of the National Cathedral Association. Mrs. Forbes was Chairman for the Porch Fund for 1940-41, succeeding Mrs. William Adams Brown, and has been Regent for Massachusetts since 1937.

Invitations to the meetings this year were restricted to State Regents and local chairmen because of war conditions.

Dr. John R. Mott, former President of the International Committee of the Y.M.C.A., was the speaker at the closing meeting of the National Cathedral Association held in the Crossing of the Cathedral.

Among those attending the conference were the following state regents: Mrs. Irene du Pont, Delaware; Mrs. Charles Warren, District of Columbia; Mrs. Allan Forbes, Massachusetts; Mrs. Arthur McGraw, Michigan; Mrs. Ernest Adey, New York; Mrs. William Horsfall, Oregon; Mrs. Maurice Congdon, Rhode Island;

Mrs. Walter C. White, Northern Ohio; Miss Mary E. Johnston, Southern Ohio.

Mrs. Schuyler L. Black of Syracuse, New York, Mrs. Shaun Kelley of Richmond, Mass., Mrs. C. Stanley Thompson of New York City and Miss Catherine Morrison of Cincinnati were among the local chairmen present.

#### CATHEDRAL ORGAN RECITALS

During the Spring the Great Organ of Washington Cathedral was chosen by the District of Columbia Chapter of the American Guild of Organists for the presentation of three organ recitals by eminent organists: Virgil Fox, Edouard Nies-Berger and David McK. Williams.

Mr. Fox is head of the music department of Peabody Institute, Baltimore; M. Nies-Berger, organist of Centenary Methodist Church, Richmond; and Dr. Williams, organist and choirmaster of St. Bartholomew's Church, New York.

Along with the first-Sunday-of-the-month organ programs offered regularly by the Cathedral organist, these recitals are credited with doing much to stimulate local interest in the music of the instrument. They drew large and appreciative audiences to the Cathedral.

#### YOUTH SUNDAY OBSERVED

The youth of the British Empire received greetings from the young people of the United States and in return sent their greetings in a dramatic two-way broadcast between Washington Cathedral and Westminster Abbey on the last Sunday in April. Heard in this country over the N.B.C. Red Network and over short-wave through the cooperation of the British Broadcasting System, the service marked the observance of Empire Youth Sunday and was sponsored by the British Youth Crusade.

The program opened with a broadcast from London, in which a member of the U. S. Embassy there and an anonymous British Naval officer, blinded in the war, extended greetings from Westminster to the young people of the United States.

The Cathedral program followed and was introduced over the air by the Rev. Charles W. F. Smith, Canon Missioner of the Cathedral, and a native of England.

Prof. Noel Hall, a member of the British diplomatic corps in Washington, then spoke to the Empire youth: "We greet the children of the Empire in many lands from this beautiful Cathedral," he said. "We know that today British and American young people everywhere

## The Cathedral Age

are preparing themselves to work together in the future and in fellowship one with the other."

An anonymous officer of the U. S. Navy, introduced by the Canon Chancellor of the Cathedral, the Rev. Theodore O. Wedel, then spoke:

"The youth of America join with you in visions of a better world, visions which alone can give meaning to the outcome of this cruel war."

The Empire Youth Movement is world wide in extent. It started in Canada at the time of the Coronation of King George VI in 1937 and today has several million members of all denominations. Members of the youth movement have as their symbol St. George, the patron saint of England, and as their motto: "For St. George and Christendom—For God and the Right."

### DEACONS ORDAINED

Bishop Freeman ordained the following four postulants as Deacons in the Episcopal Church on Sunday, May 31: Richard H. Wilmer, Walter F. Hendricks, George William Beale and Raymond A. Davis. Canons Smith and Draper assisted in the ordination ceremonies.

### UNITED SERVICES

The two most recent speakers who appeared as guest preachers in the series of United Services held at the Cathedral were the Rev. Dr. Lynn Harold Hough, dean of Drew Theological Seminary, and the Rev. Dr. Douglas Horton, secretary of the general council of the Congregational Christian Churches of the U. S. A.

This series of services, sponsored jointly by the Cathedral and the Washington Federation of Churches "in behalf of a united people at a time of national emergency," has been discontinued for the Summer but in all probability will be resumed next Fall.

### 10,000 ATTEND MASSING OF THE COLORS SERVICE

Although the sky was overcast and rain had threatened most of the day, more than 10,000 people came to the Amphitheatre of Washington Cathedral on the afternoon of May 24 to pay solemn tribute to the men who have given their lives for their country.

The service was that of the Massing of the Colors, sponsored annually for the past fifteen years by the Military Order of the World War and the Cathedral . . . a traditional service which gained new significance in being held for the first time during a war.

Deeply aware that once again men are dying on the battlefield and that they had come to pay tribute to the

heroic dead of this generation, not alone to those of wars past, the congregation was filled with a spiritual and patriotic fervor which set the tempo for the whole of the service from the dramatic procession to the benediction. Repeated outbursts of applause greeted the call by both the Bishop of Washington and the speaker, Representative Dewey Short of Missouri, for a rededication to fundamental American principles as a prerequisite to victory in this war.

As in years past the colorful procession was made up of representatives of the patriotic and veteran organizations of the District of Columbia. Some 1,500 marchers, wearing uniforms and bearing flags signifying their affiliation, preceded the choir and clergy down the Pilgrim Steps and into the Amphitheatre. Young and old alike participated . . . veterans of the Civil War who, with trembling hands and faltering step, carried their standards high; delegations from the Girl Scouts and boys' clubs, from the American Legion, the American Red Cross, Daughters and Sons of the American Revolution, Veterans of Foreign Wars, the Military Order of the Purple Heart, Irish War Veterans, Salvation Army and more than 100 additional organizations.

Midway in the service the bugler of the Marine Band, which furnished the music and accompanied the choir, sounded taps at the moment of commemoration as the congregation stood at attention and hundreds of assembled flags were held high around the woodland altar with a golden cross in the center.

As the speaker of the afternoon, Representative Short reminded the congregation that the greatness of America arose "from the fact that the Christian religion is taught and practiced in this country, from our form of government and from our system of individual initiative and free enterprise. If we are to be great in the future," he said, "we must save these essential values of Americanism."

Bishop Freeman condemned the lack of seriousness of American civilians "while brave and unselfish men are dying for America," and said, "We must take this war seriously and be willing to pay the whole price of victory if we are to win."

Representatives of the Army and Navy joined with the Cathedral Clergy in the service.

The annual convention of the diocese of Albany, N. Y., joined with the Music Festival of the Choirmasters' Association for an Evensong service which brought a crowd of 1,200 to All Saints' Cathedral. The choir was made up of 400 voices from churches of the vicinity.

## WHAT IS N.C.A.?

**IT** is The National Cathedral Association of Washington Cathedral.

**IT** is a voluntary organization of friends in every State of the Union who by their offerings help to maintain the services of and build Washington Cathedral.

**IT** is the great nation-wide congregation present in spirit at the more than twenty services in the Cathedral each week.

**IT** is a proud company of Christian Citizens who are "Cathedral Builders."

**N.C.A.** welcomes NEW FRIENDS to membership. Will you send us the names and addresses of four to whom we shall be glad to send a sample copy of THE CATHEDRAL AGE and information about the association?

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## The Cathedral Age

Washington Cathedral  
Washington, D. C.

## THE STORY OF THE "TER SANCTUS" REREDOS

### CORNELIUS, THE CENTURION

(Continued from page 10)

men seek thee. But arise, and get thee down, and go with them, nothing doubting: for I have sent them." Peter arose and went.

Cornelius prostrated himself at his feet, but such reverence was at once rejected by Peter, who raised him up, saying "Stand up; I myself also am a man."

Then the Apostle said, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is acceptable to Him . . . and through the name of Jesus Christ every one that believeth on Him shall receive remission of sins."

To the amazement of Peter's company of circumcized Jews, "The Holy Ghost fell on all them which heard the word." But for Peter, this was the answer to all doubts, and upon their profession of faith in Jesus Christ, he baptized Cornelius and his company, and admitted them into the Church.

Thus were the prayers and almsgiving of Cornelius the Centurion rewarded by his call and by his admission to the Church.

### MARTIN OF TOURS

(Continued from page 11)

sorbed knowledge of the Holy Scriptures and the traditions of the Church.

Nearly twenty years after he left his home to join the army, Martin returned to Pannonia to visit his parents as the benefice in Italy had been taken from them when he left the military service.

Here he won popular fame and in 371 A. D. was consecrated Bishop of Tours.

Remaining a monk, after having become Bishop, he lived in a cabin made of branches on the banks of the Loire and continued to lead a simple life. Tearing down the temples of the old religions, he built churches on their ruins.

After his death at Candes in 401 A. D. he was accorded ecclesiastical recognition such as had previously been given only to martyrs, his glorious career on earth being considered no less worthy of honor than the act of dying for the faith.

### ST. POLYCARP

(Continued from page 10)

Christ that they might release him. When the executioners would have nailed him to a cross, Polycarp asked them not to do so, saying, "Let me alone as I am, for He Who has given me strength to endure the fire will also enable me to stand firm without your securing me by nails."

While certain modern theories of early Christian history are built upon the hypothesis of a complete dislocation in the spiritual and intellectual life of Christendom, in Polycarp we find a link connecting the earthly life of Christ with the close of the second century, St. John the Apostle, St. Polycarp representing the sub-apostolic period, and St. Irenaeus who followed representing the succession which guaranteed the continuity of the evangelical record and of the apostolic teaching.



Children's Chapel

Marble flooring here, as well as in many other sections of Washington Cathedral, was executed by the  
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# News Notes of the College of Preachers

By DR. T. O. WEDEL, *Director of Studies*

OVER-shadowing all other events during the Spring Term of the College of Preachers was the sudden death of the Acting Warden. He had just said farewell to a conference and had spoken to the gathered group in the Common Room with his usual joyous trust in God, and his boundless enthusiasm for the ministry of the Church. The conference closed on Friday and by late afternoon Dean Phillips was taken ill. His death came scarcely 48 hours later. The men attending that particular conference have, almost to a man, confessed to carrying away an unforgettable memory.

This is not the place for an extended eulogy of Dean Phillips, one of the most beloved priests in the entire Episcopal Church. Those of us who were privileged to be with him during his last months can testify, however, that his guardianship over the College of Preachers afforded him one of the greatest thrills of his distinguished career. He loved all the activities of the College, but above all the privilege of listening to men preach and then being able to comment on the sermons out of the rich store of his pastoral and pulpit experience. He will be greatly missed by the entire Church; above all by those who are responsible for the continued life of the College of Preachers.

## FOUR SPRING CONFERENCES

Four regular conferences were held at the College during the Spring Term. The first of these (April 13th-18th) was one on PREACHING TO CHILDREN. The leader was the Reverend Phillip E. Osgood, D.D., Rector of Emmanuel Church, Boston. Dr. Osgood had been at the College for a conference on the same subject last year. The men who attended will have gone back to their parishes with an overwhelming impulse to minister as never before to the young. Dr. Osgood has published several books of addresses to children and can therefore speak with authority on this important subject.

Those who attended this conference were: The Reverend Messrs. Tom G. Akeley, Gardiner, Me.; William G. Berndt, Providence, R. I.; Roger W. Blanchard, Beverly, Mass.; Herbert H. Cooper, Short Hills, N. J.; Clarence R. Haden, Jr., Houma, La.; Russell E. Harding, Milwaukee; Paul A. Kellogg, Dover, Del.; James F. Madison, Milton, Mass.; Auguste F. Marlier, Stone Ridge, N. Y.;



*The Tower of the College of Preachers*

Charles McGavern, Tryon, N. C.; Frederick M. Morris, Salem, Mass.; Fessenden A. Nichols, New York; Nelson F. Parke, New Berlin, N. Y.; Allen Person, Ft. Thomas, Ky.; Rudolph Roell, New York; Philip L. Shutt, Quincy, Ill.; Edward E. Tate, Alexandria, Va.; John H. Treder, Hershey, Pa.; Vernon A. Weaver, Warsaw, Ill.; and William G. Wright, Cleveland Heights, Ohio.

Our second conference (April 20-25) welcomed for the first time as leader The Reverend A. Haire Forster, Ph.D., of the Seabury-Western Seminary, one of the outstanding New Testament scholars in the Church. His topic was EXPOSITORY PREACHING OF FIRST CORINTHIANS. Dr. Forster lectures quietly, but with a wealth of wit and wisdom. The men who attended filled their notebooks in the midst of happy chuckles. The closing lecture, in which Dr. Forster summarized, both in word and by way of a blackboard diagram, the theology of St. Paul, will be long treasured.

The conference members were: The Reverend Messrs. Robert M. Allen, San Antonio, Tex.; Francis S. Bancroft, Jr., Garnerville, N. Y.; John R. Bentley, Houston, Tex.; Philip Brown, Cambridge, Ohio; Robert R. Brown, Waco, Tex.; Donald Von Carey, Grand Rapids, Mich.; Clarence R. Haden, Jr., Houma, La.; Elwood Hannum, Southwest Harbor, Me.; Howard Harper, The

## The Cathedral Age

Plains, Va.; Louis A. Haskell, Suffolk, Va.; Schuyler D. Jenkins, Granville, N. Y.; Samuel S. Johnston, Frederick, Md.; Arthur Reamer Kline, Nashua, N. H.; Stiles B. Lines, Virginia Beach, Va.; James F. Madison, Milton, Mass.; Nelson F. Parke, New Berlin, N. Y.; William Butler Sperry, New York, N. Y.; and John William Zulch, Chicago, Ill.

The Reverend Roland F. Palmer, S.S.J.E., Father Superior of the Cowley Fathers of Canada, was leader of the third conference. His topic was **PREACHING THE ATONEMENT**. An increasing number of alumni of the College have by now had the privilege of knowing Fr. Palmer, since he has become one of the annual conference leaders at the College. In simple language, fitted to appeal to the humblest as well as the most learned, Fr. Palmer gave to the conference group his rich insights into the height and depth of the Christian faith.

The group of clergy who attended Fr. Palmer's conference was as follows: The Reverend Messrs. Harrison H. Black, Colorado City, Tex.; Raymond P. Black, Rockville, Md.; Leonard H. Flisher, Middle Haddam, Conn.; Clarence R. Haden, Jr., Houma, La.; John S. Kromer, Groton, Mass.; Glenn F. Lewis, Mansfield, Ohio; Warren E. Mace, Marcellus, N. Y.; James F. Madison, Milton, Mass.; Nelson F. Parke, New Berlin, N. Y.; James DeWolf Perry, Jr., Newtonville, Mass.; David S. Rose, Pensacola, Fla.; Norman J. Thurston, Lancaster, Ohio; Henry P. Veazie, San Francisco, Cal.; John T. Williston, Norristown, Pa.

### THE CLOSING CONFERENCE

The series of regular preaching conferences of the College closed this Spring with a conference led by the Reverend Charles Taylor, Jr., D.Th., of the Episcopal Theological School in Cambridge. This conference began on May 18th and ended on the 23rd. During the past two years Dr. Taylor has taken as a topic for his conferences **THE BOOK OF THE PSALMS**. This year, however, he took a larger survey of Old Testament literature and his conference was entitled **OLD TESTAMENT THEOLOGY**. A master in his field, Dr. Taylor's conference was for all who attended a glorious experience of reviewing Holy Scripture and penetrating into its divine meaning. His lectures, furthermore, were pointed toward enriching the preaching life of the clergy and applying the revelation of the old covenant to our war-torn, tragic world. Not even the New Testament is today a more contemporary book.

Those who attended were: The Reverend Messrs. Andrew E. F. Anderson, New Castle, Del.; Richard R. Beasley, Knoxville, Tenn.; Laurence H. Blackburn, Lowell, Mass.; Bradford H. Burnham, Beverly Farms, Mass.; Arthur R. Cowdery, Rochester, N. Y.; Clarence R. Haden, Jr., Houma, La.; Stanley F. Hemmley, Stamford, Conn.; Victor H. Loope, Woodside, L. I., N. Y.; George N. Luxton, Toronto, Canada; James F. Madison, Milton, Mass.; F. Ricksford Meyers, Detroit, Mich.; Robert H. Mize, Jr., WaKeeney, Kansas; Charles A. Myers, Fremont, Neb.; Nelson F. Parke, New Berlin, N. Y.; Gordon V. Smith, Ponca City, Okla.; James Satterwhite, La Grange, Ga.; Thomas P. Simpson, Chattanooga, Tenn.; Louis O. Thomas, Birmingham, Ala.; and Sydney Waddington, La Grange, Ill.

Several smaller conferences have been held at the College during the Spring term. One of these was a conference for the Chaplains Corps of Camp Meade. Leaving four Chaplains in Camp to attend to necessary routine, the remaining 15 secured leave of absence for a twenty-four hour conference at the College. Several discussions were led by members of the group, others by members of the College staff. A special Evensong service with full choir was arranged for the group in the Cathedral and other more intimate services were held in the College itself. The whole group was enthusiastic over this enrichment of their ministry to soldiers. It would be a happy circumstance if the Chaplains Corps of other camps could arrange for similar conferences. The College would be happy to consider welcoming other groups like this one, provided the camp routine would permit their attendance.

Three Fellows were resident at the College during the Spring Term: the Reverend James F. Madison of Milton, Massachusetts; the Reverend Clarence R. Haden, Jr., of Houma, Louisiana; and the Reverend Nelson F. Parke of New Berlin, New York. The Reverend Mr. Madison concentrated upon the works of Baron Friedrich Von Hugel. The Reverend Mr. Haden took as his special topic for study "The Doctrine of the Holy Spirit"; and the Reverend Mr. Parke made a historical investigation of the Church's attitude toward the Sacrament of Marriage.

\* \* \*

Presiding Bishop Tucker has been awarded the Huguenot Cross of the Huguenot Society of Pennsylvania, which is given to distinguished persons who are "Fighters for God and human freedom." Others who have been awarded the cross are the late Mrs. Sarah Delano Roosevelt, the late Admiral Cary Grayson and Norman H. Davis, chairman of the American Red Cross.

\* \* \*

The Cathedral Church of St. Paul, Boston, will be reconstructed as a memorial to the late Bishop William Lawrence, of Massachusetts. The basement will be deepened, a new diocesan hall added, and the nave and chancel lengthened at the cost of about a half million dollars.



## ALASKA'S BISHOP

(Continued from page 19)

temple. The spires of the snow-capped peaks are its pinnacles. The tremendous glaciers which move slowly in their magnificence toward the sea are the buttresses. Through the archways of the towering forests and on the banks beside torrential streams gather his congregations.

One of the sights of Alaska is the Columbia Glacier at the head of Prince William Sound. It is the largest glacier in the world that can be approached by steamer. This 300-foot wall of glistening ice seems alive as it moves toward the sea, breaking off into small bergs. A native in describing this magnificent creation of nature once said, "It is great and strong and will be forever with us—as is The Bishop and his influence."

And so it is, as Chaplain Partridge wrote, that "river men, prospectors, trappers, store keepers, lumberjacks, whalers, natives are all sworn friends of the Bishop, who, gentle, soft-spoken, devout, has gone sturdily on his way through almost a half century, preaching the Gospel of Christianity with earnestness and fervor, but always with human, practical sympathy for his fellows in whatever conditions he encountered them."

The Victor Hugo quotation—"There is one thing mightier than armies, and that is—an idea when its time has come"—which headed the article on the California missions in the last issue of *THE CATHEDRAL AGE*, was chosen as the keynote of the address by Bishop Gardner before the annual convention of the Diocese of New Jersey. The Bishop stated that "the idea that has challenged and inspired Christian men and women for generations, with all the force of the clarion call of the trumpet of God, is the idea of the Kingdom of God, founded upon and expressing and applying his righteousness."

+ + +

Dr. Cyril Foster Garbett, the new Archbishop of York, will be enthroned about the middle of June.

+ + +

Mouth organs supply the only instrumental music in one of Bishop Hall's churches in Free China.

+ + +

Before a congregation that filled St. Michael's Church in Anniston, Alabama, the Rt. Rev. James Moss Stoney was consecrated Bishop of New Mexico in April. The Presiding Bishop was the consecrator.



## Pews OF DISTINCTION

A church can be made more beautiful through the installation of fine pews. They must be so constructed that all may attend church services in comfort.

For over fifty years, the American Seating Company has been building pews of outstanding beauty and comfort. In churches throughout the country are examples of American Seating pews and fine church furniture. All are designed for beauty and dignity. Complete information about American Seating Company church furniture will be sent to you upon request.



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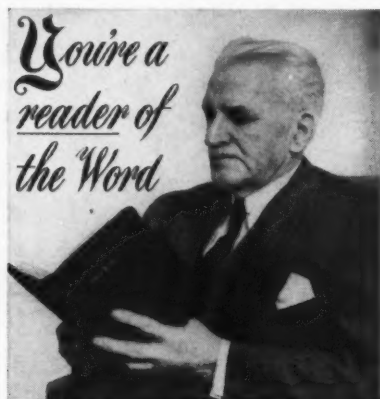
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# LONG ISLAND'S NEW BISHOP

As the fourth Bishop of Long Island, the Rt. Rev. James Pernette DeWolfe was formally consecrated on May 1 in the Cathedral of the Incarnation, Garden City, in a service, reported by *Tidings*,\* "in which music and mediaeval pageantry blended with the solemnities and mysteries of religion in creating a ceremony of superb and moving effect."

\*Official publication of the diocese of Long Island.



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With the Presiding Bishop as consecrator and Bishops Manning of New York and Stires, retiring Bishop of Long Island, as co-consecrators, the service was one which will long be remembered not only in the diocese but in the many other communities whose representatives attended the ceremonies.

The lovely little cathedral church in which the consecration ceremonies were held was filled long before the service began, and crowds lined the walks for a view of the processions that passed from the cathedral house into the church.

Three processions, each headed by a crucifer and attendant acolytes, preceded the service. In the first procession were the choir, lay members of the board of trustees of the Cathedral of St. John the Divine in New York, where Dr. DeWolfe served as Dean before his election as Bishop of Long Island; and lay members of the Cathedral and diocese. In the second marched the clergy of the Long Island diocese, visiting clergy and representatives of the Federal Council of Churches of Christ in America. In the third were the Bishops of the Eastern Orthodox Churches, twelve Bishops of the Episcopal Church, the bishop-elect with his attending presbyters, and the presenting and the consecrating bishops. The entry of the procession into the Cathedral was climaxed by the singing of the national anthem, followed by the solemn ritual of consecration, which was impressively culminated by the laying on of hands.

Delivering the sermon at the consecration, the Rt. Rev. Harry Tunis Moore, Bishop of Dallas, spoke on "The Significance of the Commission as Bishop." In a plea for unity he said:

"I feel sure that there are many of us who have seen the lines of thought and practice form and reform through the period of years, and I am persuaded we sincerely believe that the greatest blessing that could come to our church would be that a great unity and definiteness might guide us all in the interpretation of the faith of our church, and in our presentation of the means and manners of membership and of salvation."

Following the service a luncheon was held in the cathedral house, at which Bishop DeWolfe, now presiding over what is said to be the largest diocese in point of membership in the United States, paid tribute to the service of Bishop Stires and expressed the hope that he might measure up to the standards set by his predecessor.

Summer, 1942



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## LA IGLESIA DE LA COMPANIA DE JESUS

(Continued from page 7)

But what really astonishes the visitor is the interior of the temple. The magnificence, the nobility of the gold in all its splendor triumphs here. The immense central nave is incredibly decorated and completely covered with pure gold, likewise the lateral naves, the sumptuous main altar and the smaller ones. The entire interior gives the impression of delicate golden lace which glows with indescribable mystery in the half shadows. The majesty of the gold is enhanced by the warm red of the background and the sombre purple of the great portieres.

Upon the immense columns which support the great nave are sixteen paintings by Goribar depicting the Prophets, eloquent examples of the great paintings done in this hemisphere during the Spanish-colonial era. Goribar and Miguel de Santiago of Quito are painters of such note that to have even one of their paintings would be an honor to any museum. Among the other treasures to be found in the Compañía de Jesús is a painting of St. Joseph, attributed to Rafael, and the profoundly moving "Calvary," a statue by Father Carlos, also a Quitonian.

Many of the priceless art treasures of this impressive temple were carried away to Spain by the Jesuits during the reign of Charles the Third. Among these was the superb custody of gold and silver, encrusted with emeralds, diamonds and rubies and valued, at that time, in an amount equivalent to \$870,000.

The Compañía de Jesús is always frequented by the elegant world of Quito. There, during the Sunday masses the vast central nave is filled with "lindas chicas," while from the lateral naves their admirers sigh with adoration and between the chanting of the "nuestro padre" and the "ave maria" their eyes seek to melt the hearts of their beloveds.

There, the weddings of the social elite take place. There the baptisms of the children of the wealthy families are held, and there, likewise, the last mass is heard for the souls of the illustrious dead.



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**Did You Know —**

THAT in the Bishop's Garden of Washington Cathedral there is one of the most notable collections of old English boxwood in the country, representing famous historical estates in Virginia and Maryland; some of them being "Hayfield," Fairfax County, Virginia, built by George Washington; "New Birmingham Manor," Arundel County, Maryland; "Fox Farm" Maryland; "Ellerslie," Little Washington, Virginia; "Ray's Adventure," a property associated with Lord Baltimore, Maryland; and "Old Mansion," Caroline County, Virginia, built in 1650.

THAT one of the most interesting pieces of box was grown from a sprig taken from Dolly Madison's Inaugural bouquet.

THAT the Garden boasts of two large Cedars of Lebanon, brought as young trees from the Holy Land thirty-five years ago.

THAT the Glastonbury Thorn, near St. Albans School, is a direct off-shoot from the celebrated Holy Thorn of Glastonbury in England.

THAT two of the handsome Irish Yew Trees come

from an ancient estate known as "Cobbs," built by the first Lee to come to America in 1641.

THAT Ivy from Canterbury Cathedral grows on the walls of the Norman Court and elsewhere on the Cathedral Close; that Ivy from Bradford-on-Avon, one of the oldest Saxon Churches in England, has been planted here.

THAT the foundation stone of the Cathedral was brought from the fields of Bethlehem. The stone was inlaid in a block of American granite.

THAT the main entrance to the Bishop's Garden is a Norman Arch of the 12th Century; that a larger Norman Arch of the same period forms the inner entrance to the Garden through a Norman Court.

THAT a font of the Epoch of Charlemagne, the 9th century, forms the central feature of the Little Garden called "Hortulus." It is from the Commune of St. Julie in the Aisne.

THAT the Wayside Cross, or round-headed Wheel-cross at the head of the rose garden, is a rare survival of the early days of the Christian Church in France. Of an early century, its exact date is unknown. Such crosses indicated to travellers that a church was near.

THAT a bird font in the Garden was made from a 12th century Capital from Cluny Monastery, where Abelard died.

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England is praising the heroism of the Reverend D. Moxon, Padre with the West Yorkshire Regiment in Burma, who formerly was on the staff of Rangoon Cathedral. He stayed behind in Pegu to help with the evacuation of the wounded.

Padre Moxon went to Rangoon in 1936 to serve as Cathedral Chaplain.

+ + +

Unable to attend the coronation of Dr. William Temple, Archbishop of York, as Archbishop of Canterbury, the Most Reverend Henry Saint George Tucker, presiding Bishop of the Church in the United States, designated Bishop James De Wolf Perry, his predecessor as Presiding Bishop, to represent the American Church at that event.

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